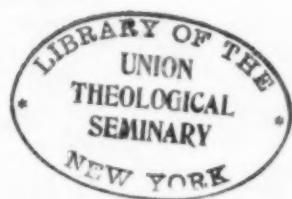


The
**CHRISTIAN
CENTURY**
A Journal of Religion

FRANK W. GUNSAULUS
MASTER OF THE PULPIT

By Joseph Fort Newton



APR - 1 1921

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EDITORIAL

A Meditation After Easter

HOW long must we wait for Christ's reign to be consummated amongst men? Ages have passed since his uncouth cross stood transfigured with holy light on the little hill, and the empty tomb echoed with the voices of angels and astonished men. Easter day was God's pledge that Christ should at last rule this world of men, setting up his cross in their hearts, and not in their hearts only, but in the state and in business and in industry and on every level of their lives. But the cross has not yet been set up, and the resurrection is not yet seriously believed. The kingdom of goodwill and justice is not yet come. Our world still moves within the ancient grooves of fear and hate, of suspicion and pagan strife, of material force and the lust of riches. Pilate still believes he has power over Christ. Those who are called his disciples still follow him afar off, faint and dismayed at his unresisting meekness and unequal to the demands of his cross or the implications of his Easter victory.

What is a reasonable time to wait for the promised kingdom? How many Easters must pass before we might expect men to take Christ seriously? What should be the limits of our patience, our credulity, our hopefulness? Have we not waited long enough? Now that nineteen hundred Easters have passed what hope dare we reasonably cherish that Christ's cross is not in truth as impotent as it has always appeared to be?

There is only one answer: Christ's kingdom will come when he finds for himself a church that will bear its cross as he bore his. He has not yet found for himself a church that would bear the cross. The church gilds its cross. It caps its steeples with it. It wears the cross as a charm. It even worships the cross. It does everything with the cross except to bear it. Cursed with prosperity, with popularity, the church finds its glory

more in its secular conquests, its institutional prestige, than in its spiritual mission. The world will go on in its secular grooves until doomsday unless there arises a church—a fellowship of souls—willing to bear the cross in the Easter faith. But when such a church comes into self-conscious being, Christ's social kingdom of good-will will come more swiftly than our interpreters of the so-called laws of social evolution imagine.

Legal Censorship is Being Defeated

THE question of the better control of the movies has become an issue in many of the states of the union. It seems astonishing that the churches have been so indifferent to the important issues involved. Proposals for censorship have been defeated in New Hampshire, Vermont, Georgia, Indiana, Minnesota, South Dakota, Montana, Idaho and Tennessee. In spite of all of these defeats, the issue is still a live one and there are bills pending in Massachusetts, Connecticut, New Jersey, West Virginia, Mississippi, Nebraska, New Mexico, California and North Carolina. One of the great producers has threatened a barrage of propaganda that would make censorship inoperative even if it were voted in. Meanwhile a group of scientific investigators are making a study of the workings of the state censorship laws. The Russell Sage Foundation is financing this inquiry. When the report is given, we shall all be in better position to speak intelligently upon the use and the abuse of the censorship laws. The argument of those who are in favor of unrestricted movies is that censorship lends itself to the plans of propagandist interests. In case of labor trouble, for instance, a censorship board could easily misinterpret the whole situation. Probably this very issue best illustrates the fallacy of the contention of those who profess to disbelieve in censorship. At the present time New

York capitalists with their millions invested in the production of film control the publicity in the show houses with regard to current events. Are these millionaires to be trusted more than a board of citizens representing the public at large? The movies even now are full of propaganda, as anyone knows who watches them discerningly. It is partly because the present propaganda against religion and decency may be checked that the big interests are raising their cry against censorship.

Smelling Out Heresy in the Seminaries

THE Moody Bible Institute of Chicago is rapidly assuming the leadership of the most repellent type of theological reaction in the middle west. Dr. James M. Gray in a recent public address stated the creed that he required of men who taught in his institution. "We require that he shall believe in the plenary inspiration of the scriptures, the Deity of Christ, the sacrificial nature of his atonement, the personality and work of the Holy Spirit, the lost condition of men, the necessity of the new birth, the eternal retribution of those who die in their sins." He asserts that belief in premillenarianism is not required, but expresses the naive judgment that a teacher coming in without such belief would soon be taught it "by the students." Dr. Gray has made a public attack upon the orthodoxy of Dr. Harris Franklin Rall, professor of systematic theology in Garrett Biblical Institute and of Professor Shirley J. Case of the Divinity School of the University of Chicago. Each of these gentlemen has written a book recently. The attack on Professor Rall is that he has omitted so many things that would prove him orthodox. The real ground of attack upon him is not to be found in his book on the Life of Jesus, but in a more recent book in which he exposes the errors of premillenarianism. Professor Rall's chair at Garrett is supported by the Methodist Episcopal church and they will know what to do with the gratuitous charges that have been hurled against this eminent scholar of their denomination. The positions taken by Professor Case in his book, "A Study of First Century Christianity in Relation to Its Religious Environment," are more challenging than those of the Garrett professor. Meanwhile, if the heresy-hunter would start after Dr. Gray, which the Lord forbid, he would find him guilty of enumerating the "fundamentals" and leaving out most of the things that both Jesus and Paul regarded as fundamental. The Moody Institute professor in his diatribe seems not to have distinguished between charging heresy and proving it.

Business Men Want Their Sundays

MOVING season about Chicago has had its horrors, not the least of which was the stream of people who came on Sunday to look at your apartment, if you were going to give it up. In the north shore suburban towns outside the city this abuse has at last been remedied by the realtors themselves. While asserting that they are in favor of no "blue laws"—the old houn' dog that everybody kicks around without knowing his identity—they assert their

right to one day in seven for rest. They believe that quite as much real estate can be sold in six days as in seven. Yet no one except these realtors know how hard it has been to educate the public to the new regime. The business man could not stay home for he would be hunted up. He has learned to get in his car early Sunday morning and depart for regions unknown. A few unscrupulous men have tried to profit by the reform. They have opened up offices on Sunday and though possessed of but little other business they reap a Sunday harvest. Whether these pirates will at last force all the reputable agents back into their offices on Sunday remains to be seen. It will be seen from this example just how necessary Sunday laws are. Only the enforcement of law can save the realtors who want a six day week from the aggressions of those who would force a seven-day week on them. In spite of the present unpopularity of Sunday laws which has been worked up by the moving picture business and other business interests it will be seen that the community which has no Sunday laws will in the end have no Sunday and no rest day. The whole community will be forced back into the paganism of the seven-day week. It is clear that men of one occupation should respect the Sunday of men of another occupation. No business man should ask a barber to work on Sunday. No carpenter should ask a moving picture operator to work on Sunday. No capitalist should ask a caddie to chase his golf balls on Sunday. Only by mutual consideration expressed in the form of law can we save ourselves from a grave relapse in working conditions as well as religious welfare.

Board of Censors is Condemned

THE National Board of Review is the organization which passes upon films before they are given to the country. The work of this organization has been denounced in New York as being a mere rubber-stamping of moving picture corporation interests. The Brooklyn Federation of Churches recently spent a day considering the question of the censorship of movies. Mr. Frederick Boyd Stevenson, whose startling articles in the Brooklyn Eagle have finally given expression to a nation wide protest, spoke showing the utterly inadequate work of the Board of Review. He was answered by Mr. Orrin C. Cocks, secretary of the board. Ex-Police Commissioner O'Grady made an earnest speech on the work of the Board of Review, and declared that in her experience among criminal girls, she was convinced that the movies had much to do with their downfall. After the 125 clergymen had heard all of the discussion pro and con, they voted unanimously to condemn the work of the National Board of Review and asked for a state commission to regulate the morals of the movies. This action and the journalistic protest that is going up all over the country has frightened the movie producers and they are now proposing to reform themselves. In this group of men there are no doubt some who honestly wish to see the nation have better pictures. But these have to compete with other producers who care for nothing but the dividends. The efforts of the better movie men in the direction of reform will be impotent unless the public has a voice in the matter. There is

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urgently needed in every state some organization which will carefully inspect every film that is offered. It is not enough for the movie men to offer the sop that they will no longer cartoon the Protestant ministers of the nation upon the screen. That question is negligible by the side of the question whether the movie shall be a school of crime or a school of virtue for the young people of the land.

Christianizing the High Schools

ALREADY great progress has been made in organizing the religious influences at the great state universities. So successfully is this done that there are some state universities which are more definitely religious than some church colleges. It is done by creating a religious cabinet that meets regularly, and assigns definite duties to the various religious forces. A beginning is being made in bringing religious influences into the grade schools. There are a number of communities over the United States in which religious instruction is given by teachers appointed and paid by the church. The educational group most neglected is the high school. The young people of high school age are passing through the doubt period, and through the age of revolt against authority. It is at this age that the church loses most of its young people. Yet there is very little that is definitely done for the souls of these young people in most communities. It is at this age that the young people are first definitely conscious of a break between the theological instruction of the pulpit and the scientific instruction of the laboratory, in cities where religion is still given the dogmatic interpretation. The Y. M. C. A. is the first Christian organization to sense the need of Christian work in the high schools. Their Hi-Y clubs have been signally blessed for good. These clubs gather outstanding Christian boys together for fellowship and for definite religious work. In most cities this is the only organized study of the religious needs of the high schools. In cities where there is no Association there is usually nothing provided for high school students except the Sunday school class organizations in the local churches. It is an interesting observation that the young people's organizations like Christian Endeavor and Epworth League make their chief appeal to employed young people. The need of the hour is for a definite and pedagogically correct program for the young people of the high schools of America.

Shall We Abolish the Clergy

THIS clerical profession has fallen upon evil days, says Dean Inge, of St. Paul's, London. In other callings there are more applicants than places, and some selection is possible; but bishops must take what comes to them in the way of recruits for the ministry. Indeed, the dean finds that the social level of the clergy of the church of England has fallen steadily since it reached its highest point in the novels of Trollope. He also agrees with Dr. Orchard that the preaching in the Anglican church is "really worse than necessary." Many are the causes named for this state of things, but what of the remedy?

On one side the dean sees the attempt of the clergy to magnify the sacerdotal theory of their office, and thus set themselves further apart from the masses, and on the other to bid for popularity by allying themselves with secular movements which reject the fundamental principles and methods of Christianity. So he proposes that the clergy be abolished. "Is there any reason," inquires Dean Inge, "why we should not return to the example of St. Paul, the missionary who earned his living by tent-making? Why should not we have in every parish several men and women who are licensed to read services in church, to administer the sacraments, and do all that the clergy now do? Such persons should wear a badge, but no distinctive costume; and they should earn their living by their secular work, not by their spiritual ministrations. There would be several advantages in this change. The church would be set free from the endless anxieties and humiliations of begging for money. We should be rid of the clerical professionalism which is fostered in the theological colleges, and which erects a barrier between clergy and laity. The ministers, being engaged in secular work, would have the laymen's point of view, though they would of course be chosen as being earnestly religious persons.

Christian Treatment for Drug Addicts

WHILE alcoholism has been predominantly a man's sin, drug addiction has been frequently the sin of women. No doubt there are reasons for this. They are ill oftener, and drug addiction often starts through the legitimate use of a drug in the hands of a physician. There does not seem to be any evidence that the use of drugs has been increased through prohibition. Indeed many institutions devoted to the treatment of unfortunates with the habit of taking narcotics have been compelled to close on account of lack of business. The charity of the Christian church which has been so busy with alcoholics in the past now has opportunity to consider the sad case of those who are ruining their lives through the various drug habits. The Presbyterian Board of Temperance and Moral Welfare has recently established a department of drugs and narcotics and opened an institution for the care of these patients, adding to the usual medical treatment the moral and spiritual influences of the Christian religion. The work will be in charge of Miss Helen K. Strain, a returned missionary from Japan. Miss Strain has learned that the illicit trade in drugs has extended to dance halls, places of amusement, and even into the public schools. Business women seem to be more frequently addicts to the evil because of the temporarily energizing effects which they secure from certain drugs. The Presbyterian home will be open for women of all creeds and any woman, no matter what her previous lapses, may come and spend a night and have her breakfast. It is said that in New York there is nowhere else for a woman to go except to the city jails when she has a relapse from former treatment. Meanwhile there should be an important by-product in this redemptive work in securing information from the women that would lead to the arrest and conviction of the human sharks who fatten upon the sins and weaknesses of the human race by selling habit-forming drugs contrary to law.

The Disciples and the Interchurch

OF all the great religious bodies the Disciples alone are delinquent in their obligations to the eastern banks in connection with the underwritings of the Interchurch World Movement. The Congregationalists, Methodists and Baptists have paid in full, and the Presbyterians have paid in part and made definite arrangements with the banks which are considered satisfactory. It was stated by the bankers at the time the big loan was made that no Protestant missionary society in the history of the country had ever defaulted in a business obligation. It was this credit which led the banks to loan money on what might otherwise have been considered inadequate security. The Disciples missionary and educational leaders have shown no disposition to regard their obligation lightly, but are now organizing a series of conferences to get the churches to accept their rightful share of the Interchurch underwritings during April and May. The plan makes all pledges conditional. It is all or nothing. Until the debt is paid it would seem that the eyes of the whole American church will be on the Disciples. Protestant credit is now in their hands. Their failure would weaken the credit of every religious organization. Their success will triumphantly vindicate both the financial solvency and the high degree of honor of the evangelical communions. Burying the corpse of the Interchurch may be a disagreeable duty, but every day the task becomes more necessary.

The Meeting of Extremes

THREE are two groups of men who hold a strong aversion to the social service program of the churches, whether expressed in terms of local church activity or in more general and cooperative pronouncements, like those of the Federal Council, and the recent Church and Industry Commission of the Interchurch. They are, on one side, the capitalistic class, who feel that they are engaged in a most serious and alarming conflict with organized labor, and resent any effort on the part of the church to mediate in the controversy; and on the other the company of conservative leaders in various denominations who have undertaken to champion an intensely individualistic gospel, with its attendant features of protest and reaction, and are therefore fiercely antagonistic to any emphasis upon a social message in preaching.

At first glance it would appear that there could be nothing in common between the two groups, and perhaps there is less community of plan and effort than is suggested by their respective attitudes. But common animosities frequently lead to mutual understanding and cooperation, even where the point of view appears unrelated. It is at least a subject of conjecture and inquiry as to whether these two interests are not on confidential and cooperating terms.

The first of them constitutes the organized and aggressive party on the financial and administrative side of the

industrial problem, the group that is committed to a policy of sharp antagonism toward all labor unionism, and that proposes to resist to the uttermost what it regards as the arrogant demands of labor. These demands include the efforts of artisan leaders in behalf of shorter hours, collective bargaining, profit sharing, the maintenance of as full a proportion of the present wage scale as is possible, and other items in the program of the employed class. It is not too much to affirm that without mature reflection upon the many problems involved in the complicated industrial situation, the average men of the business and professional classes incline to this attitude. The demands of the labor unions appear to them to be excessive and continuous, and the numerous strikes, with their embargo upon almost all forms of readjustment to normal conditions since the war, seem an intolerable burden upon business of every sort.

Christian leaders in many of the churches have become convinced that the arguments are not all on one side in this contest, and that, as representing a very large section of that public which is always the chief sufferer in industrial warfare, it is the duty of the church to ascertain the primary facts of the situation. This has led to several surveys, investigations and inquiries, such as the Interchurch probe into the conditions attending the steel strike, the inquiry of the Social Service Commission of the Federal Council of Churches into the strike situation at Lawrence, and other investigations of like nature. In these instances, as was natural, both sides to the controversy insisted that the opposite party had been favored by the investigators. But the reasonably unbiased attitude of the commissions chosen for the work, and the value of their findings, were best attested by the appreciation with which their reports were received by the public, and the ineffective, not to say self-annihilating attempts made to discredit them.

But if the attitude of certain of the capitalistic journals, such as *Industry*, the *Manufacturers' Record*, and the *Wall Street Journal*, is to be taken as symptomatic of the feeling in the business world at large, it is evident that the church is regarded in these circles as inhibited from social inquiries and restricted to the type of preaching which an older generation regarded as the essence of the gospel—the salvation of the individual soul and the inculcation of individual morality, as having no relations to the morality of the community or the standards of business ethics. That this is not the prevailing conviction in the churches is proved by the rising tide of social and industrial solicitude manifested in the pulpits and the official gatherings of all communions. But it still lingers in many areas within the church, and reveals a degree of dull resentment that Christianity should be thought capable of meddling with matters not strictly parochial in character.

It is just at this point that the forces of theological reaction are ready to join with those of capitalistic contentment with a vanishing social order. The war quickened into fresh life a declining form of literalism in the interpretation of the scriptures, of apocalyptic zeal in insistence upon the imminence of catastrophic events in fulfillment of prophecy, and of concentration of attention upon a form of evangelism which counted individual conversions

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as the chief element in a successful extension of the kingdom of God.

It is easy to perceive the negligible or even disdained position which a message of social reconstruction has in the opinion of these apostles of the theologies of literalism and despair. It is not by the preaching of the good tidings of a new social order that relief is to be sought for the sin and sorrow of the world. It is by insistence upon certain dogmas, such as the verbal inspiration of the Bible, the virgin birth of Jesus, the vicarious blood atonement, and the immediate visible return of the Lord. Now no one is interested to deny any of these tenets. Indeed they are all of them sufficiently within the range of biblical teaching to secure from the unreflecting the homage due to essential truth. But their distance from the vital elements of faith in Jesus and his redemptive purpose for human society is to be calculated only in wide diameters.

Yet it is apparent that men obsessed with such views of Christianity are certain to be fiercely hostile to any form of the social gospel. In fact there is no term that more quickly arouses them to denunciation and resentment. It is not strange that they have organized in the most effective manner for the campaign against it. And that campaign is projected under the plausible name of Bible Institutes or Conferences, held in different portions of the country, where under the guise of exposition of the Word of God an opportunity is sought for insistence upon this precise catalogue of cherished dogmas, all of which might be true without having the least value for practical Christian service. Comfort may be found in the fact that in spite of emphasis upon particularistic and inconsequential things, the communities in which such conferences are held are encouraged to read their Bibles, which offers a corrective where practiced.

But the most interesting phase of this propaganda of obscurantism is its financial support. These so-called Bible Conferences in which the social message of Christianity is denounced as a device of the devil, where the efforts of the Interchurch and the Federal Council to direct the thought of the church to its community, social, and industrial obligations are arraigned with passion as a scheme of anti-Christ to deceive the elect, where it is affirmed with loud mouthed anti-Babylonianisms that the entire modern program of the church is an effort to furnish a substitute for devotion to a divine and personal Christ, a dark and insidious plot in which the universities, the seminaries, the Federal Council of Churches, and even the missionary boards and the forward movements of the churches are united to wean unsuspecting believers away from faith in a personal deity—these gatherings are amply financed with budgets that cover the traveling expenses and entertainment of a considerable number of speakers, free provision for visitors who attend from abroad, and other items in a rather imposing total.

Is any group of men more likely to be interested in such propaganda against the social program of the church than those who have gone to such lengths to discredit the recent inquiries into industrial conditions? And is there any significance in the frequent references made by these apostles of apocalypticism to editors of the capitalistic press, that is of journals whose policy is one of sustained opposition

to all forms of trade unionism, and to leaders on the capitalistic side of the industrial struggle, as full of anxiety to have the churches "cut out the social Christianity stuff, and preach the old Jerusalem gospel." On this point there is more to be said at a later time. But the common interest of these two groups, so far apart on general principles, and yet so mutually appreciative, is not without significance. Is it another case of Herod and Pilate?

There is not the least danger that the preaching of a social gospel will ever divert the attention of the church from the great themes of the inspired Scriptures, the divine and transcendent life and ministry of our Lord, his atoning and redemptive work, and the personal and complete salvation which he has made possible for every man who desires to accept it. The two aspects of the good tidings are not contradictory or exclusive. And any evangel which sets them against each other or obscures one by undue stress of the other misses its chance to declare the whole counsel of God.

The Restaurant Feast

A Parable of Safed the Sage

I TOOK my little Grandson unto a Restaurant, and bought for him a Good Square Meal. And it was the lad's First Experience of the kind. And he watched eagerly that he might behold everything that occurred, and there was not much that he did not observe. And I read unto him the Bill of Fare, and whatsoever he desired, that did I buy for him.

Now when we had returned unto the house, he told his mother, even the daughter of Keturah, about his great experience. And of all that he had to relate, this was the most wonderful for him:

They gave unto him at the Restaurant a Glass of Milk, and also a Glass of Water.

Now this would not have seemed unto me the most important part of the feast; but at home there are certain limitations. For he liketh to play with his glass, and sometimes doth he upset it. And if he have two glasses, he dippeth from the one to the other with a teaspoon, and seeketh to maintain a level of liquids in the two by drinking and dipping. Wherefore, it was for him a Red Letter Day when he had both Water and Milk in two glasses at the same time; and in comparison the rest of the Bill of Fare was unimportant.

And I considered that this is very like unto Human Nature; and that men and women have their own arbitrary standards of Value that are quite as Comickal as those of Children.

For I know many men and women who go through life with its Feast of Fat Things, and what they are getting out of it is little more than a thin Milk-and-Water diet. But the table of our Heavenly Father is well loaded with a varied Feast.

Now my little lad, though he chiefly regarded the Milk and Water, really filled himself very full of the Substantial Stuff of the Meal. And therein he was more sensible than some Grown Folk.

Frank W. Gunsaulus

By Joseph Fort Newton

First Article in Series on "Some Living Masters of the Pulpit"

AS I sit down to write in appraisal of the genius of Dr. Gunsaulus as a preacher, the newspaper tells me that he has gone to his crowning. It is heavy tidings, and like thousands of young men to whom he was as much father as friend, I am lonely and forlorn. The words from the old Hebrew centuries flash into mind: "My father! my father! The chariots of Israel and the horsemen thereof!" Alas, my appreciation becomes a memorial, and I can make no reader of mine understand with me, remembering almost twenty years of unbroken friendship, how a gracious presence—majestic, magnetic, commanding, enchanting—stands yet vividly and benignantly before me, refusing to say farewell. But his own words bring back the faith in which he lived:

From moonlight, night and wonder,
He stepped to sunlight wonder—
The poet's paradise.

His lyre with string unbroken,
Will ring like music spoken,
And tremble toward God's day.

No doubt there will be a biography of Dr. Gunsaulus, but one cannot be sure of it. Chicago is neglectful of its great personalities. Gentle, wise, meditative David Swing had to wait for more than twenty years—until it was almost too late—and even now there is no life-story of Dr. Harper who, alike in character and achievement, must be reckoned among the great Americans. A biography of Gunsaulus, if written, will show us a man of many manifestations, and it will tell a story more thrilling than any romance. Poet, artist, scholar, educator, author, orator, statesman, and, above all, a God-endowed preacher whose mysticism was at once the inspiration and illumination of his multifarious activity—it is a story of which America ought to be proud. He was the first citizen of his city, if not the most distinguished—the incarnation of its genius and the prophecy of its future. Uniting the fine, firm qualities of the Puritan with the glow, color and tropical richness of Spain, he also joined the skyey vision of the poet with the practical acumen of a man of affairs. Words are the daughters of earth, deeds are the sons of God, and both were wedded in his life. Fortunately I am to write of him only as a preacher, but even in that capacity one may well despair of describing a man whose personal and intellectual charm none could define and few resist.

THE MAGIC OF HIS ELOQUENCE

Already the early eloquence of Gunsaulus is a legend of magic and mystery. Only recently a man related how he sat with a friend on the floor in the aisle of Plymouth Church, during the Columbian Exposition, and heard the pastor preach. It was the enchantment of pure genius, an oratory more vivid than music in which every gesture seemed an event. He read his text from Exodus 4:4, "And the Lord said unto Moses, Put forth thine hand, and take

it by the tail. And he put forth his hand, and it became a rod in his hand." Both men wondered what could be made out of such a text, but they did not have long to wait. The appetites and passions of a man, like snakes, coil and wriggle at his feet until, at the command of God, he grasps them firmly. Then they become scepters of sovereignty, wands of moral authority—forging passion into power. But no art can bring back the magic whereby the orator swept all before him, holding men as if their own souls spoke to them in his words, as he described the fight every man must wage with himself if he is to be a man. Standing back from the pulpit, brushing his long raven hair from his forehead, his eyes kindling with a dusty yet piercing light, "orb within orb," he swayed his audience as the wind sways the clouds. There was nothing artificial, no studied unnatural effect, but the fire and rapture of great eloquence dedicated to the service of the moral life. To this day, though twenty-seven years have come and gone, my friend can repeat not only the idea and outline of that sermon, but whole passages of its music.

THE ORIGIN OF ARMOUR INSTITUTE

As early as 1881—to go back for a time in my story—the young preacher saw, prophetically, that theology must be translated into sociology. When he came to Chicago, six years later, the Armour Mission lay ready to his hand, and he laid hold of it, lavishing upon it his love and labor. Some months later he preached a sermon in which he not only unburdened the passion of his heart for the young, but, as was equally characteristic, outlined a practical plan and remedy. At the conclusion of the sermon, Philip D. Armour came forward with a direct, searching question:

"Do you really believe in those ideas you have just expressed?" said the captain of industry.

"I certainly do," answered the preacher.

"Well, then, if you will give me five years of your time, I will furnish the money," was the reply; and that sermon became known as the two million dollar sermon.

Out of that sermon grew Armour Institute, the history and growth of which should make more than one chapter in the biography of the preacher. With that story I have not to do now, except to say that, while one does not see how Dr. Gunsaulus could have escaped the opportunity and burden of so prodigious an undertaking—and, manifestly, he did not desire to escape—it none the less divided the interests of his life, and diverted the full tide of his genius from the pulpit. Indeed, he was more than once ready—and actually tried—to resign the pulpit altogether and devote himself entirely to education, as he finally did two years ago. Yet there are fifty men who can conduct and develop a technical institute, for every one whom God has endowed with the rare and precious genius of a great preacher. A giant in strength, of fabulous mental and spiritual resource, he did the work of many men, adding labor to labor—the institute and the church being only two

items in an incredible number of activities—though I have often wondered if it had not been better had he obeyed the example of St. Paul, "this one thing I do," in single-hearted devotion.

FIRES OF PAIN

At any rate, Dr. Gunsaulus made his decision, did his work—and paid the price! The call of a great growing city, and the pathos of its spiritual need, lured him on. As if his church and the institute were not enough, he began a great downtown Sunday evening service in Central Music Hall, which was packed to the doors. At length the inevitable happened. The man of iron broke. Physical collapse—complete and shattering—befell him in 1897, and for six months he lay motionless on a bed of agony. No sermons came from the preacher then, no books; only a poem. That poem revealed his intrepid and unconquerable spirit:

I care not that the furnace fire of pain
Laps round and round my life and burns alway;
I only care to know that not in vain
The fierce heats touch me throughout night and day.

When he returned to Plymouth pulpit, a quivering sigh, not unmixed with horror, ran through the audience. A terrible thing had happened. Valiantly he had wrestled with the Angel of Pain in the twilight, and it had left him lame and misshapen of frame. Also, a glorious thing had happened. New windows of insight had been opened, new depths of experience fathomed, and new and haunting stops of music had been mastered!

It was on Sunday, November 30, 1902, that I first heard Gunsaulus preach, and the wonder of that day is still vivid in my heart. Such a voice cannot be made in one generation! Today its tones come back to me from behind the hills, now soft as a flute, now melodious as an orchestra, with never a note to jar. It was as variable as the moods of the man, as just as his character, as sweet as his spirit. It was the Sunday after the death of Joseph Parker, and the sermon was a vision of the Christian ministry as illustrated in the life of the first minister of the City Temple. They had been friends—the preacher and his subject—and some allowance had to be made for the beautiful bias of friendship in his estimate and portrayal of Parker. At times he seemed to place him above Beecher, and with that I could not agree. If Parker was a trumpet, Beecher was an orchestra. From the notes of that day I transcribe two passages, the more because the sermon was a revelation equally of the subject and of the preacher, and it will help to make clear what, to me at least, was the greatest quality in Dr. Gunsaulus as a preacher. Thus:

It is an awful risk God takes in creating a David or a Robert Burns. But they justify it, for they give a double significance to nature and life. Such men recreate the external world and its events into an internal order made richer by the language they learn. David, Burns, Augustine, with varying colors portray to us the cost and the peril of letting loose a great soul on the earth. Joseph Parker, by the grace of God, made gigantic mistakes; but also, by the grace of God, he avoided many pitfalls which such a genius digs for a man. I regard him as a wonderfully endowed and restrained man. He could never have

been a little sinner; he was not a little saint. The stone-mason's boy has not opened unto us the Scriptures, and Gladstone and the kitchen-maid, Sir Henry and the boot-black, have not listened to be pleased for so many years, without demonstrating that the mark of such a nature is capacity for pain.

A great man and a great theme—Joseph Parker with the Scriptures of God and man—how marvelously they reinforce and illustrate each other! He had so meditated upon the Scriptures and lived with kings, prophets, psalmists and captains of the Bible that he became a part of them and they of him. When he preached upon David, it was no small man attempting to measure the girth of the poet-king. Parker was David at the time. One instant it was the boy looking into the heights of manhood as he talked with Samuel; the next, it was the man looking down from physical safety and moral insecurity from his palace into the defenseless home of Uriah. When he preached on Isaiah, one saw how unobstructedly the prophet-statesman of Israel moved in the City Temple pulpit. Exegesis like this is a matter of complete personality; it is not a matter of learning in Greek or skill in analysis. The legend of his eloquence will be told by many generations!

THE SPELL OF THE PREACHER

Here is an example of the style of Dr. Gunsaulus—at times so curiously involved and lacking in lucidity—but the significant thing is that he seized upon that in Parker most akin to himself, his power of dramatic characterization. In this art Gunsaulus himself was at his best, and in the use he made of it we have had in America no one like him; no one near him. Such an art—depending so much upon gesture, facial expression, and the dramatic personality of the preacher—loses three-fourths of its spell and wonder on the printed page. No printed sermon by Dr. Gunsaulus shows us more than half the man. Much the same is true of every great preacher—his art dies with him, becoming a vacancy, even a vacancy that is vacated with the passing of the generation to whom he ministered—but it is doubly so with a preacher like Gunsaulus. The more reason, then, that we should hold him in grateful remembrance, and tell again and again the legend of his life, that as little as possible may be lost of the precious treasure of mankind. What though the picture of him be bathed somewhat in the rose-glow cast upon it by our own emotions—that is just his glory; that he evoked those emotions in us and made us, for a brief time, better than ourselves.

HIS UNIQUE GIFT

Howbeit, in such a sketch as this all one can do is to indicate, in some manner, not what Dr. Gunsaulus had in common with other preachers, but the gift which was uniquely and supremely his own. And that, as I have said, was his genius for dramatic characterization. Two of his sermons may serve as examples, two of the greatest sermons I have ever heard, and I doubt if anyone else could have preached either one of them. One dealt with the temptation of Jesus, and the vision of the Master, worn, weary, weak from hunger and long vigil, standing—a lone and quivering soul—face to face with ultimate Evil, feeling its fearful fascination, can never be forgotten! The other sermon—it has never been printed, I believe—might have been entitled, "Jesus at the Feet of His Disciples,"

and had to do with the scene in the Upper Room when the Master washed the feet of His apostles. "And he took a towel," was the text. "He might have taken a star," said the preacher, the better to show the august humility of the Servant in the House. Then the preacher became an artist, reproducing with painter-like sympathy and insight the scene in the room. All at once he began to re-enact the scene, from the point of view of each disciple, as the Master approached him. Only a master could have done it. A false note would have ruined the scene, but there was no false note. Each disciple stood out distinctly—his character, his temperament, his very soul—as if, by some magic, the man were there in the pulpit. The preacher forgot himself—the audience forgot the preacher—all were present again in the Upper Room long ago. One could have taken a photograph of Simon Peter. When he came to Judas, it was a solemnizing, terrifying moment—strong men sobbed like children, torn equally between the horror of evil obsession and the awful mercy of Christ. Never again on this earth do I expect to hear such a sermon, now that the great artist-preacher has vanished.

THE LAST OF HIS SCHOOL

Dr. Gunsaulus was an orator, not a theologian, nor yet a man of letters—though all of his books are rewarding, especially his poems, his *Life of Jesus*, his novel, "The Monk and the Knight," and his volumes of sermons. He was indeed almost the last of the old Websterian—or, rather, Gladstonian—school of the rounded period, using the full-throated Latin family of words. In early days his style—warm, exuberant, chromatic—often had all the lurid tropic coloring of Hugo; but in later years it had softened and chastened its hues. More often he struck a calmer key in which, with hardly a movement of the body, with the slightest employ of any dramatic suggestion, he held his hearers by the depth of his insight, the richness of his experience of things immortal, and the nameless grace of his spirit. He was not always triumphant, and if his successes were resplendent, his failures were equally gorgeous—like that awful day in the City Temple when he took Florence Nightingale for his theme. The sermon simply did not come off. Even at his worst he was never commonplace, never cheap, and the contagious quality of his personality—by its generosity, its amplitude, its winsomeness—redeemed many an ill-starred effort.

How inadequate, after all, is my analysis and estimate of a man so radiant and so radiating, so brotherly withal and lovable. To know Gunsaulus was to become, if not actually generous, like him, at least indisposed—partly indeed unable—to judge him calmly. He had a talent for living, and a genius for friendship. The deepest thing in him was his poet-soul and its experience of God in Christ. Before me lie letters telling, man to man, his faith in Jesus in words as simple as the prayer of a child—letters so lovely that they make the heart ache for sheer beauty. Anyone who knew him, and the rising and falling moods out of which his poems were born, can trace his real biography in his songs. They disclose a tender, beauty-loving spirit, sensitive to all divine persuasions, uniting a large and living culture with a heroic faith; a faith not

held without a struggle, as of one who felt, always, the pathos of the soul in a world where life is woven of beauty, mystery, and sorrow. Had the poetic genius triumphed over the homiletic, he would still have been a preacher as well as a poet, just as, even to the end, he was poet as well as preacher.

What the Layman Expects of the Church

By Harold A. Hatch

THE church will render her greatest service in the industrial situation by rededicating herself to the task of laying the foundation of the Christian faith and of teaching how to build upon this foundation. In season and out of season the layman wants to hear emphasized the universal fatherhood of God, from which truth follows the brotherhood of all men and the supreme value of every personality good, bad or indifferent. In season and out of season he wants to hear proclaimed the sovereignty of Christ, from which follows the duty of using always and without compromise his method of construction.

The dominant motive of industry, both in nations and in individuals, is self-interest, and its method is war, active or latent. Christ demands that this God of Self-interest shall be dethroned and that the method of war shall be repudiated without compromise, absolutely and finally. If the church is faithful to its Christian mission, the layman will hear in its councils and from its pulpit the demand that the tariff question shall be treated not from the standpoint of what appears to be most advantageous to American interests but what is best for the one family of mankind; that immigration shall be unrestricted, or, if regulated at all, shall be so regulated as to inflict neither slight nor injury upon any group in the one great family of God; that in the treatment of the debts owed this country by other countries, the principle of service, not merely of self-interest shall govern; that our navy and army being instruments for the infliction of injury shall be not reduced, but abolished.

This latter point is vital, for the principle of defending oneself at the expense of others is the negation of the Christian method of life. Military establishments are at best instruments for the infliction of injury upon one group of the family for the apparent good of another group, but there is no place in the Kingdom of God for the use of evil to overcome evil. At the inception of his ministry, Christ refused to accept success, that is, sovereignty over all the kingdoms of the earth, if it was to be gained by evil means. At the end of his life he refused to use his limitless force, his Father's "more than ten legions of angels" to overcome his enemies. He clearly instructed his followers, many of them such as we would deem weak and helpless, to follow his method of overcoming evil by good, at the same time warning them that his method would subject them to persecution and even to martyrdom. Nothing

is more clear in his life and teaching than that the endorsement of war for any purpose is a denial of him.

The layman will hear the church demand that the relations between employer and employee shall be free and fraternal, that they shall treat each other as partners, serving together the whole family group. Each partner receives a wage of which he is worthy, and wherever, as in our own country, capitalism is the established order, each partner shares equitably with all other partners the excess of production over wages and salaries, and each partner treats his share of this excess as a steward, on the principle that there is no such thing as private property in the philosophy of Christ, but merely instruments of service.

In a family each member has his or her own specific task—all do not sow or reap, all do not cook, all do not teach. So industry can be considered as a great family, divided for the sake of efficiency into small families, and they in turn into smaller families or companies, each group with its own specific task, this one producing clothes, that meat, and that steel. Is it conceivable that the miseries contingent upon unemployment should be inflicted upon a large section of the first group because of a temporary slackness in the demand for clothing? As soon would one expect a farmer to turn his children out of doors in winter because farm work is then slack.

The layman will hear the church demand unemployment insurance. Or is it conceivable that when sickness over-

takes a member of the meat group that his hire should thereupon be withheld from him and his family? Does one so treat one of his own sick children? The layman will hear the church demand adequate sick benefits for each member of each group.

Or can we visualize a group in which the hours and conditions of employment are such as to preclude sufficient time for recreation and worship? Such a picture would be a denial of the supreme value of each of God's children.

BRINGING JESUS' TEACHINGS DOWN TO DATE

The layman will hear the church demand that the police, the court, the prison shall form one redemptive trinity, that none of the three should usurp the prerogative of vengeance, which rests in the Deity alone, and that each should work in cooperation with the others to cure and restore to usefulness. The layman will hear the church protest against capital punishment as being just as clearly a denial of the way of Christ as it was when the "Master stooped down and wrote in the sand."

When the common people hear the church preaching these foundation principles and demanding of itself absolute allegiance to them, they will no longer listen to those who call the church insincere or call her the hand-maid of the mighty. Then, as of old, the common people will hear her gladly.

Wartime Church Unity and Its Lessons for Today

By John Ralph Voris

EVER since the signing of the armistice, writers, actors, artists and similar makers and leaders of public sentiment have been lamenting the unwillingness of people to think about war themes. They rightly point out that the result of this mental attitude, in which the men who were in the service seemed not only to share but to lead, has been a failure to capitalize the ideals and to be admonished by the immoralities of the war time. This in many fields is nothing less than a tragedy for measureless values have been dissipated. Of special concern to thoughtful men is the fact that not only people in general but church folk in particular possessed this lethargic attitude toward the deeper religious realities uncovered by the Great War.

However, the recent but growing disposition on the part of the public to be more open-minded toward wartime facts gives one a slight degree of confidence not possible a year ago in suggesting that we turn our thoughts back to one of the most important contributions of the war spirit to religious life, namely, the unity of the church in relation to the work for enlisted men. But this confidence, slight enough at best, is tempered by the memory

that the plea for a united church was almost as unpopular during the so-called period of "reconstruction" (God save the mark!) as was any mention of the war itself. The renaissance of denominationalism which came to a climax rather than to an end in the fated Interchurch Movement inhibited enthusiastic interest in ideals of unity, even those that had just been shown by camp experiences to be not theories but practicalities.

The term "church unity" was regarded as a positive menace to the Interchurch, as is indicated by the following incident. Before arranging and offering for publication the notes which form the basis of this paper, they were presented, a year ago, to the publicity department of the Interchurch World Movement with the request that a frank statement be made concerning them. Word came back that the publishing of this message by anyone connected with the movement would be unwise in view especially of the financial campaign being then planned. Like all friends of the larger ideals and hopes of the Interchurch I was unwilling to do or say anything that would in the least handicap the effort toward denominational cooperation, and since it was really of little moment to

THEOLOGICAL SEMINARY

anyone whether these ideas came to light or not I readily acquiesced.

During the months since the collapse of the plans of the Interchurch there has been an even greater disposition to regard unity as a theme taboo.

But there are two classes of people, at least, who are interested in every demonstration of the principle of church solidarity. There is on the one hand the comparatively small group in every denomination who hopefully have kept a flaming zeal for the cause of ultimate church unity, and have persistently worked through their organizations to this end not only through and since the war but for years before. On the other hand, there is the very much larger number of those who, though they cannot claim to be "church leaders" and, though they are inarticulate, have no interest in continuing outworn church divisions and grieve over every failure of cooperative projects such as the Interchurch. These people—laymen and ministers—an increasing and exceedingly important folk—will gladly face facts that point toward united Christian effort. In one or the other of these groups will be found practically all war workers.

CHURCH SOLIDARITY

All other classes, however, will unite with these in recalling with a feeling of satisfaction the part which the Protestant churches played during the war, and particularly the fact that, in keeping with the spirit of solidarity which characterized our whole nation, these churches found themselves thinking and acting as an organic whole in patriotic and unselfish endeavor. Local churches gave inspiration, leadership, office space and funds for Red Cross, United Warwork, Liberty Loan and endless other campaigns. They released pastors for short and long periods to act as camp workers and chaplains, caring for their broken services as best they could. Local pastors meeting together for war community work felt a new spirit of solidarity. Heretofore they had federated largely to strength their own work. Now they visualized a common cause which made them enter the crusade as one man, while their churches were back of them with never a query as to the advantage to the individual congregation.

Those of us who have been critical of the churches for their seeming indifference toward social problems, involving industrial and international relations, can find few vulnerable spots in their war spirit, which was really social service in a deeply fundamental sense. The American Protestant church had been divided in the Revolutionary war into Tory and Liberal; in the Civil War into North and South. Until the Great Conflict it had never visualized to itself a cause great enough to give the sense and appearance of unity. Something seemed to have lifted the churches out of their ordinary thinking, for the emphasis was not upon their success, or authority, or prestige, or dignity, or size, or budget, or forward program! but simply upon their duty and opportunity. Nor can we recall that any one denomination took advantage of the many openings to capitalize the war in general or the camp work in particular to strengthen itself as a denomination. The corn of wheat was being buried in the ground. The church

had lost herself—and had found herself—in a great burst of unselfish patriotism.

UNITED IMPACT OF PROTESTANTISM

All are aware of the truth of these statements as they relate to the community, while those of us who were close to camp work realize that it reached its highest manifestation there. In the camp both at home and abroad a single united impact was made by the Protestant church. Whatever may be said of the work of the Y. M. C. A. and Y. W. C. A. here or overseas one must recognize that the "Y" represented *institutionally* the Protestant church at work for enlisted men. Working together in the "Y" huts the chaplains, camp pastors, visiting speakers, secretaries, whether selected by the denominations, the Federal Council, the War Time Commission or the Associations, were one force representing one church. And the church was glad of this until the signing of the armistice "when sin broke out" and the era of criticism came.

In our huts we looked amazedly at those pastors from prominent churches streaming into camp, anxious to perform any service, however menial. And the way they did preach when they had the coveted chance. The gospel was very real in those days. Those men in khaki and blue packed in the huts, who listened so intently to the messages from the platform, were possibly going to their deaths. Somehow or other it did not seem fitting or necessary to emphasize the differences between denominations or theologies.

The impression on the enlisted man was of the oneness of the churches. Night after night they came to the huts to hear speakers whom they knew to be Presbyterian or Baptist or Methodist, although sectarian differences were never emphasized. Inevitably the listeners caught the point of view, the vocabulary, the convictions of the speakers. It was an all-round religious education for the enlisted men. It was a vision of the whole gospel, given with singleness of purpose. There has never been anything like it before or since. The men of the service may not say much about this thing. They may scarcely realize it. But we may be sure they will not be wholly satisfied with a constricted gospel again. However, whether they are satisfied or not with a limited gospel, the church owes it to them to give them as broad a vision in peace, with peacetime duties and responsibilities, when they face life as she gave to them during the war when they faced death. And if the church could quickly organize her forces to give this full-orbed gospel amid the rude surroundings of the camp, how much more thoroughly and alluringly could she present it now—if she simply could vividly see the opportunity.

RISING TO OLD IDEALS

The effect upon those visiting ministers who came frequently or for long periods into the camp in bringing them to think in terms of the whole gospel can never be estimated. They felt a sense of oneness with the soldiers, the camp workers and with one another. Although not professionally engaged in work for the men in the camps, yet without compensation for themselves or their churches they came to give the best they had. The war spirit per-

mitted these pastors to be that which their ideals had always demanded. *They did not change their ideals; they were simply permitted to rise to them.* The inhibiting crust of conventional denominationalism was broken.

The ministers of near-camp cities, meeting frequently to organize their work for the men teeming into town from the camps, spent themselves unreservedly and unselfishly. The enlisted man was invited to share the privileges of many congregations but of one church.

But if the camp spirit gave the consciousness of unity to those serving part time or occasionally, how much further toward that ideal of Jesus expressed in his prayer "that they all may be one" did it lead those of us who gave full energy to the promotion of camp religious work. Chaplains, camp pastors, Y. M. C. A. religious work directors and other pastor-secretaries felt this as keenly as did the laymen. As time went on they freely rejoiced over this development.

Among these Protestant workers this spirit of solidarity was electric. Men of all denominations, of widely differing points of view—conservative and liberal; men accustomed to the individualistic approach to religion, and those willing to hazard their lives on the social message; those who temperamentally were evangelists and those who were religious educators; those stressing the liturgical element and those who had been trained to think liturgy was dry-bones—all pulled together as one team. They met together weekly without dissension. They spent hours considering their common problems without even the discussion of non-essentials. They felt the merging of their souls in prayer and hymn. Most of all they had the companionship of those engaged in a common task so large that they had to unite in order to accomplish its purpose. Sectarianism had been adjourned!

NO DENOMINATIONAL EXCLUSIVENESS

The special denominational representatives, known most frequently as "camp pastors" would come to the camp charged primarily with caring for the men of their own denomination. A day or so for those who were by nature broad of mind, and a week for the most recalcitrant denominationalist, were sufficient to give them the spirit of the camp, and they found themselves the most ardent of all in working for the common good of the men, without thought of denomination. This does not mean that they neglected their duties to the men of their faith, or that they were less loyal to their church, but that they placed first their interest in the work as a whole, and they felt that they were the ambassadors of their respective churches to minister to all the enlisted men.

We thought in terms of unity; we prayed for it; we held conferences concerning it, and established commissions on it. This is something noteworthy. An actual demonstration: nothing on paper; no resolutions; no conventions; no ecclesiastical agreements; no vast expenditures of money to bring it about. But it existed successfully on a nationally wide scale, in a work for several millions of men, in the promotion of the full-orbed program of the Christian church. The soldiers liked it and many praised it openly. More conscious of the development and more articulate in commendation of it were the camp religious workers, par-

ticularly the ministers, whatever their denomination or training.

INTERDENOMINATIONAL APPRECIATION

This spirit of unity was brought about in part, at least, through the development of interdenominational appreciation. This does not mean merely tolerance, or breadth of view, though these qualities obtained, but rather the more Christian virtue of understanding the value of what other persons and organizations had to give. There was forced upon all the conviction that the Episcopalian had something to give us that no others to the same degree possessed. So with the Methodist or the Friend. Each denomination had its own contribution to make, and each individual unconsciously gave the strength gained through his denomination. Having visualized there in the camp the distinct contribution of each denomination, we began to realize if in any unit the leadership of any one of the leading evangelical forces was limited or omitted, the religious work there was limping and abnormal.

But not only was there gradually growing an understanding of denominational values, but of tempermental as well. The conservative learned first to moderate his antagonism toward the liberal; then to cooperate with him; then to appreciate his mental attitude and to appropriate what he had to give. The radical learned that nothing is so narrow as illiberal liberalism. It was not that men gave up their convictions in the midst of a dilettante eclecticism. Not at all, for the camp was a place of blazing convictions and not of easy-going tolerance. But here amid an atmosphere which lent itself to mutual understanding men learned to see the point of view of others and to determine their own in that light.

Can this fine spirit of brotherhood be given opportunity to live again as it lived within the camp? It would not mean that the Methodist would applaud and generously acknowledge the work of the Congregationalist, and then go about his way unmoved, but that he will wish to possess all that Congregationalism can give to Methodism—which is a great deal! It means that the Baptist would not merely endure the ritualist, but would ask himself, while maintaining the integrity of his convictions, whether there may not be something that the Episcopalian can give to him which will enrich his religious life—and there is!

CAN THIS SPIRIT LIVE AGAIN

The united impact of the Christian forces in the camps made it possible to present a full-orbed gospel, which after all is the chief function of church unity and the principal *raison d'être* of the unity movement.

One of the hopeful expressions of this new ideal of spiritual comradeship was the custom in many camps of celebrating the communion in common. It was early in the war game that the first of a series of such observances was held in a large cantonment in the west. There assisted in this service ministers from the Presbyterian, Methodist, United Brethren, Baptist, Episcopalian, Disciples and Congregationalist churches. There in the bare hut those men and the soldiers pledged themselves to their divine leader, conscious of a spiritual unity which was far above the usual expression of interdenominational fellowship.

It was the comradeship of those engaged in a great moral crusade.

And a training conference of religious work directors of all the western camps, after nine days of intensive work of the most gruelling sort, during which there had been built a full program of the camp work, representative of the whole Protestant church, closed its work with the Lord's supper, administered near midnight. The fifty men privileged to be there will never forget the experience. It seemed as if the physical presence of the Master were there. Those men can never completely "revert to type."

Workers in the overseas areas were conscious to an even greater degree of this sense of Christian brotherhood, regardless of denomination. In fact, while on this side the camp work was a synthesizing of denominational ideals, on the other where death was nearer, and things were simpler, it was a practical elimination of denominational thought. The attainments of the camps here are perhaps more nearly practicable in conditions as they exist today.

TEMPORARY REACTION INEVITABLE

That the center of gravity should move after the war from the single common cause to denominational ideals was natural and perhaps inevitable. There was the reasonable reaction from the extreme unselfishness of war times when churches injured themselves in their eager desire to help the enlisted men. It was necessary to recuperate strength. Moreover, many denominational plans had been held in abeyance during the war and these had to be emphasized or lose their significance to the detriment of good causes. The denominational forward movements were all nobly conceived and efficiently promoted. While some may say that the strength of these projects made the Interchurch success impossible, yet it can just as logically be urged that the forward movements were not strong enough for the Interchurch to succeed. They were caught at a time when they were all fighting for self-existence. They had no energy to spare. Had they been further along their leaders could have afforded to be altruistic and cooperative far beyond the point where their really earnest ideals permitted them to go. But it is not our purpose here to study the philosophy of the rise of the denominational movements, or of the rise and fall of the Interchurch. Our purpose now is simply to call attention to two facts.

The first fact, a tragic one, is this: Many of the church leaders did not see that concerted action was as necessary during the period following the war as it was during the war. Surely at no time during the great conflict was there quite the urgent need for united strategy against sin as there has been during what we first called the period of "reconstruction," which became one of destruction instead. And this is based upon the second fact, namely: The church did not have an adequate program to meet the immediate needs. Neither the denominational movements nor the Interchurch challenged the conscience of the nation with a program for the returning soldier, for international mindedness, or for industrial reconstruction. The denominational and interdenominational projects, great though they undoubtedly were, and based upon the war psychology of promotion, were for a church program as

if there had been no war, or as if there were no immediate problems following the war.

The cause of church unity suffered because of the failure to visualize an immediate need great enough to compel concerted action.

Let us frankly mourn over our failure to meet the needs of the day of "reconstruction." Let us face it as social sin, and be humiliated by our failure, a failure far greater than that of the Interchurch, of which the Interchurch collapse was simply a terrible incident. But being humbled, let the church arise, and seek anew her high motives of war times.

A camp worker of wide experience said of the various programs then at their height a year ago these vital words: "If the denominational educational movements or the interdenominational projects do not strive to bring back the high dream of war times, when there was a sense of working unitedly on a common cause, of attacking immediate evils, moral, and social—then may God help us, for we certainly will have slipped backward in spite of our great programs. No matter how many millions of dollars we raise, or how many missionaries we send, or how many colleges we endow, if we shall have lost something of the moral fervor, of the evangelistic passion of a united church working on a common program, we shall have lost to just extent the spirit of the living Christ."

VERSE

On My Seventieth Birthday

LORD, here am I. My three-score years and ten
All counted to the full; I've fought Thy fight,
Crossed Thy dark valleys, scaled Thy rocks' harsh height,
Borne all Thy burdens Thou dost lay on men
With hand unsparing, three-score years and ten.
Before Thee now I make my claim, O Lord.
What shall I pray Thee as a meet reward?

I ask for nothing. Let the balance fall,
All that I am or know or may confess
But swells the weight of mine indebtedness;
Burdens and sorrows stand transfigured all;
Thy hand's rude buffet turns to a caress,
For Love, with all the rest, Thou gav'st me here,
And Love is Heaven's very atmosphere.

DAVID STARR JORDAN.

Prayer

O GOD, in every temple I see people that see Thee,
and in every language they praise Thee.
If it be a mosque, men murmur the holy prayer,
and if it be a Christian church they ring
the bell from love to Thee.
Sometimes I frequent the Christian cloister,
and sometimes the mosque, but it is
Thou whom I seek from temple to temple.

ABDUL FAZI.

Missionaries

SINGING they go their long adventurous ways;
Far-off alarms ring stirring in their ears;
Splendors that glimmered on the lost frontiers
Shine for the Pilgrims of Earth's kindlier days.
They range a new frontier. The trails they blaze,—
Faint trackways in the waste of hates and fears,—
Shall lure the feet of unborn pioneers.
No rigors wear them; and no loss dismays.

Lord of all dreamers, who shall see the gleam?
We walk the safer roads with languid feet.
What bright adventure touched the common street
Where Jesus named your name and lived your dream!
Children of Light serve always with high deeds;
Their traffic is in life, and not in creeds.

HELENA GAVIN.

Light

FULL many stars are in the sky,
Yet they are deaf to me;
The one that I must travel by
Within myself I see.

It may not prove a steady light,
But 'tis the best I know;
And if it lead me through the night
Or not, I onward go.
And if I find the fabled Morn,
Or sink in utter dark,
I never fail, in paths forlorn,
To listen for the lark.

CHARLES G. BLANDEN.

City Neighbors

I THOUGHT the house across the way
Was empty, but since yesterday
Crepe on the door makes me aware
That someone's living there!

NEW YORK TRIBUNE.

Happiness

THE noblest man's no happier than a hog,
If happiness be reckoned by the bulk.
Indeed, the weight's in favor of the swine.
He boasts by far the better appetite,
Is bigger, fatter, wallows in content.
Not weight, nor quantity, but quality
Gives character to happiness. You must
Have soul supremely to enjoy. A pig's
A person: that nice fact has recently
Been demonstrated in a magazine.
At least the writer satisfies himself.
But, person or archangel, even he
Will probably agree that "pigs is pigs,"
And only pigs, in appetite; that squeals
And grunts express the limits of their joy.

Your soul's not made of beef or pork. And stuff
That yields exquisite happiness, be sure,
Is not less subject to exquisite pain;
Your nobleman must buy his pleasures dear.
You'd have yours cheap? Then consort with the hog.
The biggest gets the swill. Just push the others
From the trough, and help yourself! It's lots
Of fun,—if you're a hog. If you're a man
You'll find the soul's sublimest joy is found
In sympathy, in sharing with the rest.

JOSEPH ERNEST McAFFEE.

Prayer

O LIFE that breathest in all sweet things
That bud and bloom upon the earth,
That fillest the sky with songs and wings,
That walkest the world through human birth;

Lead us through these bewildering ways
Of pain and beauty Thou hast trod!
Thou art our creed, our prayer, our praise,
O Christ, Thou human heart of God.

LUCY LARCOM.

Books by Edward Scribner Ames

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The Christian Century Press

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English Liberals on "Prussianism" in Ireland

OUR great American democracy desires above all other international relationships to be one of mind with Englishmen. Sir Horace Plunkett, a Protestant, who has done more constructive work for Ireland than any other living man, and one whose sane, balanced and well-informed judgment on the Irish question has more weight with thinking Americans than any other man in Britain, says the verdict of the world overwhelmingly condemns the present regime in Ireland. Upon his return home from America, speaking of American opinion in the matter, he said: "The dominant note in moderate and would-be friendly circles, to which I purposely devoted most of my inquiries, was one of utter bewilderment at the tolerance of the British people for acts perpetrated in their name in Ireland. The whole of this disastrous chapter in the dark history of Anglo-Irish relations has been more closely followed in the United States than in Great Britain." In an open letter to the British people he warns them that there cannot be right mutual understanding between English-speaking peoples "while the scandal of the British government in Ireland remains."

Gilbert Chesterton condemns the present regime in stinging words and in an interview given out in St. Louis the other day said: "It is a tradition in England that foreign affairs must be handled by the aristocracy. The aristocracy has been lamentably diluted by a sprinkling of cads, but still, as a class, it is permitted to dictate the foreign policy. It is unfortunate that Irish matters are considered foreign matters, but they are." That is, the democracy is powerful in internal affairs in Britain but leaves foreign and imperial matters to the aristocracy. In that way England maintains a democratic self-government alongside an aristocratic imperial and colonial government. "I would as soon see babes in perambulators handling the foreign affairs of England," added Mr. Chesterton, "for babes in perambulators are apt to be rather honest and innocent."

America knows no such class strata as that of English aristocracy and she will never sacrifice her essential democracy in any sort of an English understanding that compels her to swallow that aristocracy or its denial of essential democracy in its imperial government. Our Anglo-American alliances and understandings can be sustained only in our common democracy, and the present regime in Ireland is rapidly destroying that dream for all good Americans.

* * *

What English Democrats Think

The Manchester Guardian calls Sir Hamar Greenwood's regime "more Prussian than the Prussians" and says he "clings to the belief that mere murderous blackguardism breaks the spirit of a white people." It speaks of "the chartered crimes of the Black and Tans" and says "contempt for our government's performance in Ireland is visibly lessening from month to month the chance of that substantial solidarity of the English speaking nations which held out, a few years ago, the best hope for our national safety and for the world's peace." It thinks "Sinn Fein, in its political aspect, is largely the fruit of prolonged disappointment, complete mistrust, and the anger produced by inept and wantonly irritating administration."

The Daily News says: "Every day Ireland is being welded more surely and more irresistibly by the premier and his armies into a nation that will not be conquered." The Nation (London) says the government is guided by men who "see Ireland not as a reality but as a nightmare. Never coming into contact with Republicans, they regard them as monsters. They prefer chaos itself to an order not produced by themselves... Dublin Castle will never govern Ireland again, but at least it is going to prevent Irishmen from doing it. Yet it does not even know how to do this. It is to sack a town or fire into an unarmed crowd. It is the logic of a policy of chaos. The government will not give Ireland freedom.

That being so it has no alternative but to give it frightfulness."

General Jan Smuts, the noblest and broadest of democrats, in condemning the present policies adds, "unless the Irish question is settled on the great principles that form the basis of this empire, this empire must cease to exist." This great seer and statesman of the proposed British commonwealth warns that Britain cannot exist in this post-war world of democracy half-democratic and half-aristocratic and that the same policies which Englishmen democratically applied to Englishmen must also be applied to non-English citizens in their world-spanning realm. The Nation agrees with General Smuts, saying: "Our statesmen forget that the Irish question is in a very real sense an English question; that the ruin of liberty in Ireland means the ruin of liberty in England; in the chaos that must ensue the British empire itself may perish." We may crush the Irish, but we cannot do so without lighting fires of hatred in Australia, in America and in the hearts of our army and navy, and without awakening terrible echoes in India." Lord Robert Cecil, of the old conservative House of the Salisbury's, agrees with General Smuts, saying: "Anything which attacks justice, equity, and freedom attacks the basis on which the British empire stood. The supremacy of the law is the guarantee of freedom, and for that all lovers of freedom in our history have fought. Reprisals are the negation of that supremacy."

* * *

The Reaction of Some Conservatives

In a recent address in the house of lords the Archbishop of Canterbury said: "Wrong has turned to right in the minds of many of our officials in Ireland." General Crozier, the military chief of all police forces in Ireland, caught a large group of auxiliary police red-handed in looting and suspended them, ordering court martial for the officers and chief offenders. Dublin Castle immediately restored them to their positions without either a hearing or trial. General Crozier immediately resigned, assigning his reason in the following words: "I consider that theft on the part of policemen in the course of their duties is unpardonable, and I cannot honestly associate myself with a force in which such acts are condoned." The London Times, ever the apostle of conservative English tradition, speaks of the forces in possession

If Not a United Church—What?

By Peter Ainslie

THE first of a series of Handbooks presenting the proposals of a United Christendom. Dr. Ainslie, who has been a pioneer in the cause of unity, has given much thought and labor to attempting a solution of the difficulties which bar the progress of the movement. This volume deals with the necessity, growth and outlook of Christian unity, to which is added a copious appendix. The argument adduced is that if unity be not attained, the church inevitably faces an era of gradually weakening power. Dr. Ainslie writes vigorously, yet without heat or partisanship, and presents a cogent and lucid plea for the cause that must be answered.

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THE CHRISTIAN CENTURY PRESS
508 S. Dearborn St., Chicago, Ill.

of Ireland as "an army perilously undisciplined and a police force avowedly beyond control, which have defiled by heinous acts England's reputation." The Daily Mail says "reprisals cannot succeed. They have already brought chaos to Ireland and shame to England."

Lord Parmoor reminds his colleagues that "the essence of representative government is consent, but the only remedy sought to be applied in Ireland is military force. What the English," he says in terms that even a laborite might find strong, "repudiated in time of war on their own behalf, they are now enforcing upon Ireland in what is called a time of peace." "This bill," cried an Ulster conservative in the house of lords when the coercion act was being debated, "will kill England, not Ireland." The Marquis of Aberdeen, former governor general of Ireland, advocates a reversal of the Irish rule and vigorously condemns military reprisals. He says 20,000 private homes have been raided in the

past two years, and dates the bitterness of Irish feeling from the appointment of Sir Edward Carson, who had armed Ulster against the Home Rule Act, to a place in the cabinet. Many others frankly state that Sir Frederick Smith and Sir Edward Carson were compounding treason quite as surely as some who were shot for it in Dublin, and that the whole Irish trouble is brought by the determined government of things from a partisan, bitter-end, Ulsterite viewpoint. Nearly a year ago Sir Stanley Harrington, Commissioner of Education for Ireland, said: "I see disaster ahead if the government does not immediately tear off the mask which Sir Edward Carson has drawn over its eyes." The Earl of Denbigh is convinced that "the policy of reprisals now carried on will never be successful" and says "if allowed to continue more harm will be done to the British empire in its reputation abroad than the average man has any idea of."

ALVA W. TAYLOR.

British Table Talk

London, March 8, 1921.

SHYNES is never a virtue. At best it is a painful disability, at worst a crime. If you are interested in things of the mind, talk about them if you can get anyone to listen. If you cannot find a sympathetic ear, discuss them like Demosthenes with the waves but do not bottle them up."

These are the counsels of a wise man, Professor Zimmern of Aberystwyth University and they fitly head a column of Table Talk. They were addressed to Welsh students, but there are others who need the same admonition. Good talk is the best of all schools, but good talk is impossible where the talkers are afraid of letting themselves go. And it must be confessed that even among those whose supreme concerns lie in the realm of the spirit, there is too much of the crime of shyness. It has even been suggested by Dr. Clifford that the old fashioned testimony meetings might be revived. "How much we have missed through dropping the meetings for personal witness concerning the power of Jesus Christ in our own experience." There is no doubt that such meetings were often liable to become unreal, or to unloose excessive torrents of emotion or even to give room for cant. But the loss of talk upon the concerns of the kingdom of God is a very grave loss. And it is only necessary for someone to make a beginning to discover how concerned men are about the abiding realities. They will babble on about test matches—a sore subject with us—but in their heart of hearts they are really wondering when the other fellow is going to talk about something that matters.

* * *

Free Church Reply to Lambeth Proposals

The big guns of the free churches are in Manchester this week for the Free Church meetings. Whatever is done of political moment will be cabled before this letter arrives, but it may be assumed that many wise and eloquent speeches will be made. Unhappily, hitherto the striking power of the free church council has not been equal to its speaking power. Its resolutions have not been matched by its achievements. Still at any moment—it may be this week—its platform may become a place of vision for the people, and voices may be heard which will reverberate through this kingdom. On the theme of reunion, much of the task set to the free churches by the Lambeth Conference has been accomplished already by the Federal Council of those churches. A friend, whose judgment I value, has read the reply to Lambeth, prepared but not yet published, and he declares that it is a great document, altogether worthy of the moment and in it there can be discerned, no less than in the Lambeth documents, the evident presence of the divine Spirit.

A London editor said to me last week that in his judgment it was not reunion that mattered so much as the pursuit of reunion. "To travel hopefully is better than to arrive," was his remark. There is truth in this paradox. The churches are busy going into their treasure houses; they are overhauling their armories and perhaps their old clothes; they are compelled to sift and test their traditions and even their prejudices, the most stubborn of all traditions. They may never reach that form of reunion of which they dream, but they will have won something better. It belongs to the character of a lie like this that the best remarks are given during the conflict and not at the end. The game itself is always more than the prize. Anyway it is all to the good that churches are facing the demands of the new age upon them and are hearing the call to set their houses in order. The Manchester conference should bring some of the gains which this adventure offers. Those who seek for reunion in the hope of tranquility and cessation from struggles are missing the spirit of the scene altogether. The quest for reunion should be a daring adventure, and whatever reunion is won, it may be assumed that it will bring not inaction nor dull monotony, but a signal for fresh adventures and discoveries which at present it does not enter into the boldest heart to conceive.

New Wine in New Wineskins

The last has not been heard of a great sermon preached by my friend Rev. C. E. Raven before the Cambridge University. It was a passionate and fearless plea for the church of England to adjust itself to the new renaissance. "New wine must be put into new wineskins." These are some of his pleas. "It is no mere local or temporary crisis through which religion is passing. It is not simply the aftermath of war or the fruits of the labor movement or the result of modernist criticism. We are assisting in the closing stages of a movement of the human spirit, more revolutionary and more universal than any recorded in history, a movement for which the only possible parallel is the renaissance. The new renaissance has given rise to the new reformation. The process is as sure and as inevitable as time itself; we may fear it and we may hate it but we cannot delay or restrain it and if we resist it, we shall be smashed. At present the majority of our officials and the most vocal of our clergy are insisting either that 'there is really no hurry' or that if we must change, let us go back to the past, and not forward into the future. And while they delay, our ruin comes daily nearer."

The revolt of the younger generation is a manifest fact. One can not live for many weeks in a place like Cambridge without realizing that a fresh outpouring of the Spirit has taken place;

that at last Christianity has got over the perplexities and adjustments of the past century and that a new and reasonable faith is stirring. But how is it these young men and women are not returning to the church? How is it they do not find their newly discovered and glorious Lord in his church? These are some of the challenges thrown out by Mr. Raven. For the evangelicals he has more hope at the moment than for the Anglo-Catholics. But nowhere does he find that his church is awake to the character of the crisis. With these solemn words the preacher closed his sermon; they will not go unheeded for the speaker is not one of those who fire their shot and then retreat: "It is possible for us also to reform ourselves: God's grace may yet restore to the old wineskins their pliancy and make them fit to contain his new wine. But the season for such a peaceful change is passing fast. Many of us will wait and work and watch in the hope that the change may yet come in time. Only our hope grows fainter. Only there may come a moment—and sometimes it seems at hand—when we can wait no longer, when action at whatever cost will have to be taken, when to be still would be to sin not against man but against God. And if that call comes, that call which no man dare disobey, thousands will rise to answer it."

It is interesting to note that Mr. Raven has undertaken the editorship of *The Challenge*, a church weekly uncommitted to any party. There will be no lack of life in this paper and if those who really care for a free press are willing to see it through, *The Challenge* should still do a great work in the days ahead. But over here at least there is much talk about the desirability of a free press and too little disposition to back the free press already in being.

* * *

Strategic Place of Pioneer Missions

Our missionary societies are ending or have ended their financial year. In general it may be said that though they have not reached the high levels of the previous year; they have far exceeded the old levels and though there are deficiencies before many societies, there is no reason for gloom. There has never been a time in which the eyes of statesmen and administrators have turned with more interest and sympathy to the missionaries and their work. Students of history too are beginning to see the critical importance of the work done by the pioneer Protestant missionaries during the nineteenth century. They were, though they were often unaware of it, the prophets of a new conception of empire. They were the pioneers who led the way to the only relation between peoples which offers any hope for the peace of the world. Sometimes the missionary enthusiast may be forgiven when he hears statesmen of today on the race problems, if he exclaims, "I knew that a hundred years ago."

* * *

Non-Conformist in Olney Church

Here is a curious coincidence. On Sunday last, I had occasion to speak for the first time for many years upon John Newton and his Olney group. On Monday morning I received a letter from a friend who told me he is to preach in the Olney church on Good Friday, the first non-conformist to preach in Newton's church where William Cowper worshipped. Newton and his school were very friendly in those days with "dissenters" but apparently not even Mr. Bull, the dissenting friend, within whose spiritual care Newton trusted the poet when he left for London, was permitted to preach in the parish church of Olney. But, once more, we move.

Is there any difference between "normally" and "primarily"? The bishops in the Upper House of Convocation spent a day in discussing the ministry of women in the church. The Bishop of London to allay anxiety proposed to insert in the resolution words which would admit women speakers to occasions "primarily for their own sex." The resolution finally adopted was that "under conditions laid down by the bishop of the diocese,

it should be permissible for women duly qualified and approved by him, to speak and pray in consecrated buildings and that such ministrations should be on occasions other than the regular and appointed services of the church and intended normally for congregations of women or of children." But what is the difference? It looks as if "normally" is the more practical word, and may easily become a dead letter. There is no doubt that the claim of women to preach cannot long be denied. The objection to their preaching to mixed assemblies cannot be long maintained, "normally" may prove the last and feeblest of the barriers to be swept away. Wicked cynics ever declare that the only drawback in the charge will be found in the unemployment which it will bring upon many men preachers.

* * *

The readers of *The Christian Century* will be interested to know that the fine articles by John Drinkwater on Lincoln as a world emancipator are to appear in "Outward Bound," our new monthly magazine dedicated to the nobler internationalism. These articles have appeared in America, but not as yet in this country. They have their burden for this side no less than for America. There is a genuine passion among many in this land for a new world order, and though there are many adversaries, there is, nevertheless, a door opened which no man can shut.

Holy week and Easter are drawing near. It is growing more common every year for churches to render Bach's Passion music, or Stainer's "Crucifixion," and in very many churches courses of Lenten services are given. For many of us, however, the great interpreter of "The Passion" is not the preacher but the musician. Bach's Passion Music, as Dr. Royce pointed out, is a wonderful piece of interpretation. There are some engagements in the year one would drop with a light heart, but not the hearing of the Passion according to St. Matthew in St. Paul's on Tuesday in Holy week. It is a great act of devotion which makes the hearer live over again the story of that night and all that was wrought under the darkened Syrian noon which followed. Strange that the Leipzig Cantor should be our truest guide back to the Man of Sorrows and to the cross and to the lovely morn which should follow the night of weeping!

EDWARD SHILLITO.

Ambassadors of God

By S. PARKES CADMAN

In this book, just from the press, Dr. Cadman, well-known Brooklyn preacher, maintains that the outstanding truths for preachers to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation.

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CORRESPONDENCE

Dr. Fitch's "Omissions"

EDITOR THE CHRISTIAN CENTURY:

SIR: The eagerly anticipated article by Dr. Fitch has appeared in your valuable paper. But after reading it and acknowledging its high literary merit and beauty of suggestion, one wonders what was in the mind of the editor when he described the article as "remarkable." It is remarkable, not for what is postulated and definitely stated, but for what is omitted. One quite naturally concludes on having read it that Dr. Fitch thinks that the church does not believe in Jesus, as he interprets such belief. Whereas, the outstanding feature of modern Christianity is that the churches overwhelmingly believe just that—and nothing more. It is this restricted belief that constitutes the present weakness of the church and its ruinous tendency. Take the omissions in the article. There is no mention of sin, except in so far as certain conditions which were in existence in Christ's day, are described as evil. But individual sin—that which to Jesus and his immediate followers constituted the awful barrier between man and God—of this there is no mention in Dr. Fitch's body of belief. Not only is the word itself carefully avoided by him, but the fact of sin—its ubiquitousness, forthright damnableness, its separating effects—this is passed by. Not only is the word "cross" not once mentioned, but all that the cross stood for in the mind of Jesus, of Paul, of John—the reconciliation with God, the forgiveness of sins, redemption from sin—of these things we hear not a word. It is as if man set out to discuss the beauty of the dawn without making mention of the sun. It is as if man attempted to describe conditions of life on this planet and yet ignored the life-giving qualities of the sun. I make mention of sin and the cross as being essential to any reasonable presentation of Christian discipleship, and I protest against being called a reactionary because of this attitude. If Dr. Fitch's system of belief is complete, then evangelical faith is dead and Unitarianism is victorious all along the line.

GEORGE LAUGHTON.

Winnipeg, Canada.

Doesn't Believe in Community Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of March 17 under the caption "Tragedy of Overchurching," my critic missed the point. In my communication, my contention was that the community church does not, will not and can not minister successfully. My point was that the so called community church received a wonderful boost through the Interchurch workers reports. These reports were hurriedly thrown together and therefore are not trustworthy in many cases. As a matter of fact they advocated community churches as the solution of the problems and maintained that the successful church was the church of over a hundred members and that churches under that number ought to combine and constitute community churches. The real truth of the matter is that churches below what they termed the "efficient church" have through the years supplied our ministers and missionaries. The larger churches have been so busy with machinery and making the wheels go round that they have failed to function. If the enthusiastic Interchurch workers had their way our ministerial force instead of increasing would continue to decrease. In my statement, recently published in *The Christian Century*, I said that there were many unchurched areas but the much heralded community church would not supply the need. Only preachers of conviction can convince, convict and convert others. Should three churches in a given town combine and call a community church preacher, which in nine cases out of ten means one not in harmony with evangelical ideas, how many years would it take that combined church under unconvicted leadership to convert lay members into ministers and missionaries of the cross? I still maintain it's the wrong end at which to begin. Get churches now established to assume the responsibility of fill-

ing up the gaps in unevangelized areas. Get them to select and properly equip the most promising of their young people and send them forth to preach the word. These going out with a spirit born of conviction and not by compulsion will give those unevangelized areas what they need regardless of what they want. The writer has read, re-read and studied Interchurch reports and he has come to the conclusion that all that data, hurriedly collected, ought to be "junked" along with the machine that produced it.

Corresponding Secretary

Michigan Christian Missionary Society.

J. FRANK GREEN.

Victims of Ecclesiastical System

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to express to you my appreciation of the paper you are giving us. I know of no religious journal that so clearly interprets the mind and heart of the age—it is even far in advance of the age. There is a breadth voiced through the columns of *The Christian Century* that is refreshing to one who has grown weary with worn out traditions and interpretations. I feel that we are all the victims of, not only a vicious, economic, political, and social system, but of a vicious ecclesiastical system as well—a system that involves a narrow and petty competition, and this competition invites unchristian methods which must be hateful to the Father of us all. God speed you in your efforts to liberate us from ecclesiastical and denominational bondage.

A. T. CARR.

Clergy Fares—A Layman's View

EDITOR THE CHRISTIAN CENTURY:

SIR: A bill is now before the Legislature of Nebraska proposing, as I understand it, half-fare permits to ministers (and to charity workers) on the railroads within Nebraska. I observed yesterday in the paper that the committee having it under consideration in one of the houses of the Legislature has recommended the bill for passage. Such half-fare permits have been granted in interstate traffic for some time.

Ministers are entitled to know how the halffare permit for clergymen appeals to the layman. What I say here I believe to be representative of a large body of lay opinion.

I talked recently at lunch with a passenger representative of one of the railroads, and half-fare permits for preachers came into the discussion. Speaking of interstate permits, the tenor of his talk was as follows:

"You know the boys out on the road, the train crews, despise these permits. They soon learn to spot the preacher who is riding on such a permit, and they find often that he buys a half-fare ticket to the nearest point in another state over the Nebraska line, when he is not intending to go outside Nebraska, in order thereby to get the half-fare rate. This is often done on trips from Lincoln to Omaha. There is one man I have in mind who occasionally goes to Omaha from Lincoln on the last passenger train of the day, a local that goes no farther than Omaha. He gets a half-fare ticket from Lincoln to Council Bluffs, and of necessity must leave the train in Omaha.

"There is another preacher in Lincoln who preaches at X—in Nebraska near the state line. He buys a ticket at the half-fare rate to the first station beyond, and gets off at his preaching point in Nebraska. One trip there was no ticket on the train for X—and the train ran right through X—to the first point in the adjoining state. It was a mighty mad preacher that got off the train. He did everything that a preacher is supposed to do when mad, except cuss. He said: 'Why didn't you stop at X—?' 'There was no occasion to stop at X—.' 'But you knew I wanted to get off at X—.' 'There wasn't a ticket on the train for X—.'

Imagine, if you can, such a preacher, trying to put across to those trainmen the gospel of Jesus Christ.

I wonder if the preachers in Nebraska know how the public

will regard a half-fare law in their favor. I wonder whether individual preachers know how they will be regarded, by laymen, if they accept a half-fare permit within Nebraska, when legalized by act of the Legislature. It strikes me that the ministry, in order to preserve its self-respect, should be heard right now deplored the passage of the pending law, in order to remove from themselves the suspicion of a desire for its passage.

Since 1907 in this state even the tobacco-spitting, drygoods box-whittling man on the street has been opposed to the railroad pass. Men who have no use for churches have gotten to a plane of ethics in this matter that demands that every man and woman shall pay full fare on the railroads. It appalls me to see the preachers, ministers of high ideals, begin the attack upon the law, and show themselves, if they are backing this proposed measure, to be below the plane of ethics, in this regard, of us plug-uglies of the streets.

Two or three months ago I went to the depot to buy a railroad ticket, and the man just ahead of me was a well-groomed clergyman who purchased a half-fare ticket to some point out of the state. I said to myself as he did it: "Mr. Man, some washwoman with worse than no husband, and with a bunch of half-starved kids, is helping to pay your railroad fare."

Why make the preacher an object of charity? Why does he not stand up and demand a living wage, and get it or quit? There is little use for preachers to preach to us if they cannot command our respect; and I say to you frankly that I do not want any preacher pointing out to me the better life, who is riding around the country, in whole or in part, at the expense of the public. How can he ever acquire a reputation for sincerity when he discusses any problem having to do with the railroads? How can he ever do anything to bridge the gap between the church and organized labor?

The preachers of Nebraska have their choice just now. They can subside into odium with their little old half-fare, if they get it, and lower themselves collectively and individually in the estimation of the public; or they can repudiate the "hand-out" business, and demand a proper wage, and elevate their profession collectively and individually in the estimation of the public.

A few years ago a state official of our church not only rode on an interstate half-fare permit or a pass, but went into the newspapers to justify his practice. Ever since then I have had to listen to the cackling of sinners with whom I associate. Please do not make it more difficult for us who are friendly to the church and friendly to preachers to stand up for them and for the work they are endeavoring to do, by gouging at the vitals of the anti-pass law, for their individual financial betterment.

Make us fellows in the pews pay full fare on our ministers' salaries, so they can pay full fare on the railroads; and thereby no apologies will be due and forthcoming from anybody to anybody.

Lincoln, Neb.

T. F. A. WILLIAMS.

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THE SUNDAY SCHOOL

The Duty of Health*

HERE was a day when the marks of a saint were an emaciated frame, hollow eyes and filth. Simeon Stylites was a sad object from a health point of view. Saints used to scourge their own backs, and becoming constantly thinner, to draw the knotted-rope belt a bit tighter as the weary months went by. The theory, in that day, false as some of our theological notions in this, was that the suppression of the body meant the exaltation of the spirit. In these times of physiological psychology we know that mind is based on body—you are yourself, not part spirit and part body. The theory on which we work, then, is that of a strong mind in a sound body. Moreover, it is a positive duty to keep the body as sound as possible. Broad-minded congregations no longer object to the minister's game of golf. Broad minded ministers promote Boy and Girl Scouts and indoor and outdoor athletics for all. The gymnasium in the church may or may not be advisable, but no one can gainsay the joy of a preacher who faces healthy people rather than lean, crabbed, dyspeptic, flabby "saints," whose whole theological system is perverted and morbid. "Nightmare" religions you might call some of these frightful convictions. (Let us learn here and now that your most cherished conviction may be dead wrong, even if it is your conviction.)

One of the most beautiful metaphors used to describe a sound body and a strong mind is: "Your body is a temple of the Holy Spirit." This figure of speech cannot be taken so literally as to indicate that the Spirit is a kind of independent tenant. Noble spirits love noble dwellings. Notice Washington's home at Mt. Vernon and Jefferson's at Monticello. Gladstone lived in Hawarden Castle, he also lived in an impressive body. Paul may have had weaknesses, but I cannot think of Jesus except as dwelling in a beautiful body. Greek temples combined beauty and strength, so ought our bodies. The Christian's ideal should be an accurate mind in a strong and well-developed body.

Health costs. Not only is denial necessary but positive effort at development as well. Some of us go to gymnasiums three times a week, some of us walk and play games at an effort for the purpose of keeping our bodies fit. It costs effort. Many men guard their diet and force themselves to take ex-

*Lesson for April 10, "Bible Teachings About Health." Scripture, 1 Cor. 6:19, 20; 9:24-27; Gal. 6:7, 8.

The Malden Survey

By Walter S. Athearn

THE Interchurch World Movement gave us some valuable things, and here is one. This survey of a typical urban community, Malden, Mass., with regard to the seventeen church buildings and religious educational plants, is made and compared to the standards on the Interchurch score card. The book is abundantly illustrated with photographs and should be of large value to a community wishing to have a building program that will eventually result in an "adequate number of properly constructed and well located churches."

Price, \$2.50 plus 12 cents postage.

THE CHRISTIAN CENTURY PRESS
508 S. Dearborn St., Chicago, Ill.

ercises in order to keep in fine condition. Paul "gave his body the black eye"—he says. If the body cries out for whiskey, give it, not whiskey, but a punch in the eye! If the body clamors for indulgence—land a right jab on the jaw! Self-denial is part of the cost of being a Christian. What would we not give to be able to impress this idea upon our young people? But self-expression is as truly a Christian duty. Hugh Black has written upon "Culture and Restraint." To express the best of which you are capable is surely a Christian duty.

A saint? Yes, I saw one this week. He is eighty-two years old, he has gray hair and pink cheeks, he walks erect, he is full of vitality—and he never misses church. He gave \$1,000 to charity last week. He is a healthy saint.

JOHN R. EWERS.

BOOKS

THE ADVANCING HOUR. By Norman Hapgood. Mr. Hapgood is an outstanding liberal, always worth reading, particularly now. One may quarrel, to be sure, with his definition of Liberalism. He seems to regard it as a mediatorial school of politics deriving its meaning from the extremes between which it stands. This is inadequate. Liberalism is to be defined not by its specific content, but by the type of thought which it represents. The contempt of radicals which present day liberals have allowed to put them on the defensive, rests on a misapprehension. The liberal is not a middle-of-the-roader, clinging desperately to the "system"; rather he is one who believes in freedom, truth and the open road. He thinks more highly of the equipment of progress than of the goal, which is ever present in the radical's mind. The liberal may accept today radical conclusions, tomorrow conservative; his distinguishing mark is his type of mind—his regard for truth and freedom, his catholic spirit, his intellectual appreciation.

But the merits of Mr. Hapgood's book are much greater than any fault one may find with it. In a masterful way he exposes war propaganda, particularly that directed against Russia. After reciting a story of unspeakable atrocities the truth of which he vouches for, a tale which makes the blood boil against the Bolsheviks, he discloses that it happened not in Russia, but in the United States, and the victims were not bourgeois, but Negroes. Harking back to the German invasion of France: "Tell me," I inquired (of a French officer), "is it true that the Germans shot up the hospital on purpose?" "Certainly," he replied, "why not? We had a battery behind it."

In an admirable chapter, "What the Issues Are"—Mr. Hapgood draws a deadly parallel between the speeches in the present congress against the League of Nations and the arguments put forward in 1788 against the adoption of our federal constitution. For example, a Virginian: "What is the situation of Virginia? She is rich with her resources as compared with those of the others. . . . I can see what she gives up, which is immense. The little states gain in proportion as we lose. Every disproportion is against us." Again, in New York: "If we adopt this constitution, it is impossible, absolutely impossible, to know what we give up and what we retain." What a familiar sound has the protest from someone in Georgia who deprecates "the possibility of Congress calling on the militia of Georgia to quell disturbances in New Hampshire!" "The Advancing Hour" is an intellectual and moral tonic. (Boni & Liveright. \$2.00.)

RUSSIA IN THE SHADOWS. By H. G. Wells. Mr. Wells here holds that the United States must accept the present regime in Russia and help it to function; the alternative will be letting Russia disintegrate into chaos, which would mean the sure downfall not only of Asia but also of entire Western civilization. (Doran. \$1.50).

A HARMONY OF THE SYNOPTIC GOSPELS IN GREEK. By Burton and Goodspeed. The purpose of this book is not "harmonization or the discovery from the narratives of a historical order of events, but the exhibit of the facts respecting the parallelism of the Gospels as they stand." (University of Chicago Press. \$3).

March 27—May 1—June 5

Three great days and three great events in our calendar.

MARCH 27, EASTER

The day for remembering the widow, the orphan and the aged.

DID YOU TAKE THE OFFERING?

No! It is not too late. Take it. Send it in. The children need it.

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The Department of Home Missions is one of the great Americanizing agencies of America.

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It is Christianizing the Foreigner by sustaining missions in their midst in three great cities of the country, Cleveland, Chicago and New York.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

General Convention of R. E. A.

The general convention of the Religious Education Association was held in Rochester recently. The general theme was "Education for World Fellowship." It was the point of view of most of the speakers that world peace will be accomplished only through an educational process which must begin with the child and continue through college into adult life. Prof. T. G. Soares of the University of Chicago spoke on the subject "Is World Fellowship Practicable?" He laid down the conditions for such fellowship in international fellowship and national humility. In referring to the plan for organizing the world for peace he declared that there could be no world peace which did not include Germany, but on the other hand that Germany could enter into fellowship with other nations only through the pathway of reparation. President McGiffert spoke on "The Church and World Fellowship" and Prof. Edward C. Moore presented the theme "The World Outlook of the Church." A number of these addresses will be published and will help in further clarifying the thinking of the church in a time when there has been but little clear vision.

Criticize Students for Extravagance

The Northwestern Christian Advocate tells the story of a student who recently refused a Cecil Rhodes scholarship because the allowance of \$1,500 was not enough to live on. The journal then proceeds to moralize over the present generation of students. "One trait the present-day student has developed is extravagance. He graduates with the simple life fairly eradicated by a score of money-demanding activities that would have made his father stand aghast. The average student of today spends more needlessly than his father's entire yearly outlay at college. Automobiles, taxis, dinners, dances, clothes, athletics, and so forth, pile up the total rapidly. Though colleges are scattered so generously over the country, it is to be doubted if the chances of obtaining an education today are any more pronounced than in the past generation."

Methodist Friction in the Southland

The task of the reunion of Methodism is definitely retarded by the ambitious plans of church promoters who insist upon organizing new congregations in territory already occupied. One of the first accomplishments in the negotiations for unity between the Methodist Episcopal church and the Methodist Episcopal Church, South, was an agreement that "where either church is doing the work expected of Methodists, the other church cannot organize a society or erect a church building until the bishop having jurisdiction in the case has been consulted and his approval obtained." Recently the north church started work in Orlando, Fla. When protest was made

by the southern Methodists, Bishop Richardson of the northern body said: "In organizing a society or erecting a church in any place he regarded the Methodist Episcopal Church, South, as he would the Presbyterian church or any other church." By implication he would not regard highly the rights of any of these Christian organizations. The incident may not be important in itself for interest in Orlando, Fla., is not widespread, but unless the northern leaders disavow the utterances of their bishop, the cause of reunion will be definitely retarded. The plan for union favored by the southern Methodists was not accepted by the General Conference of the northern church, and if bad feeling arises over some local occurrence, the law of the tooth and the fang may once more be invoked to settle the issues between the two sister Methodisms. This would be a deplorable end to the negotiations for union which have gone on for years.

Woman Minister Chaplain at Springfield

The first woman minister ever appointed in Illinois as chaplain of the senate is Miss Norma Brown, pastor of the Disciples church at Carlock, Ill. She is a recent graduate of Eureka College and is the daughter of a minister, her father being an Illinois pastor. Her work has been so unique in Carlock that it has been recognized by this appointment. There are several women in the ministry of the Disciples in Illinois who are giving a good account of their stewardship.

Lambeth Proposals Encounter New Difficulty

Rev. R. C. Gillie, president of the Free Church Council of England, was discussing the subject of union recently as it related to the Lambeth proposals. He finds in the Lambeth document no clear word on the matter of intercommunion with American and Scottish Christians in case the proposals are accepted. The close communion practice of the Anglican church is the stumbling block. He says: "If we in England became reunited with the church of England would that mean that we had to cease from offering and enjoying open communion with the Presbyterians of Scotland and our non-Episcopalian fellow Christians in the United States of America and in the dominions? If so, we are placed in a very real dilemma. The Anglican church is concerned, and rightly concerned, that no action on its part should make more difficult a possible reunion with the eastern church. But we are equally concerned lest the present degree of fellowship with some 20,000,000 of fellow communicants should be imperiled. Were we to join in visible union with the five million fellow Christians who are communicants in the church of England, would this mean that our looser but quite actual fellowship with this much larger number of Christ's people would be infringed and brought to an end? Is that

the price we are asked to pay? I hope it is not, but if it were, I think we should feel that we were not only disloyal to our past, and to the largeness of life which our Lord has taught us, but we should be disloyal to the sacred cause of unity itself. I doubt whether the mind of the church of England is clear on this point or whether the reality of our difficulty is felt by it."

Methodist Pastors Endorse Steel Report

While the steel report of the Interchurch World Movement is being condemned in some quarters as too radical, three hundred leaders of Methodism in city pulpits assembled at Buffalo recently passed a resolution commanding the report to the ministers and laymen of the church. In the resolution they say: "We assert the fundamental right and duty of the Christian church to preach and to teach those ideals of social and industrial justice which will prevent the strife and misunderstandings now so characteristic of human relationships."

Mormon Church Deals With Polygamy

The Mormon church in Utah has recently excommunicated fifty people who have been practicing "interchange of wives." The head and founder of the colony is Moses S. Gudmundson, formerly professor of music at the Brigham Young University. He claimed to have had direct revelation from on high authorizing his views on illicit love. The evil roots of sexual irregularity are still in the Mormon church in spite of the efforts of some very excellent people to bring the church up to twentieth century standards of conduct.

Layman Issues Challenge to Debate

The agitation over the Sunday question which has been nation-wide has given the Seventh-Day Adventists a great opportunity to advertise their doctrines. Recently a carpenter in Indianapolis, C. O. Bolton, printed in the local papers the following challenge: "To whom it may concern: If any one can prove that the first day of the week, commonly called Sunday, is the Sabbath, or ever was or ever will be, I will give a year's work for such proof." The method of determining doctrinal issues through public debate was common fifty years ago. It will be interesting to see whether any minister accepts the challenge that has been given by the doughty carpenter.

Asserts That Business Ethics Are Bad

Since Mr. Babson began his preaching, a number of laymen have taken the platform to set forth the truth that business welfare is impossible without an ethical basis. Among these is Mr. Dick Miller, president of the City Trust Company of Indianapolis. In an address recently before the Rotary Club of Wabash, Ind., he said: "The ethics of business is bad. We are getting into sharp

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practices that are not sound. Big financial institutions are stooping to methods that should be frowned on and that must be discontinued before business can get back to the sound basis of several years ago. Too many of us think the world owes us a living.

Dr. Willett Completes Long Tour for Federal Council

Dr. Willett is just completing a journey of nearly three months in the interest of the Federal Council of Churches and the cooperative movement in general among the churches. He left Chicago soon after the middle of January and went to the Pacific Coast, stopping in Denver and various points in Utah, Idaho and Washington to visit local church federations, and to confer with Christian leaders. He attended the annual meetings of the federations in Seattle, Portland and Sacramento, and was present at important gatherings of those in San Francisco, Fresno, and Los Angeles. He delivered addresses on the subject of closer relations among the churches, in these cities and a number of others, including San Diego and El Paso. Addresses were also made by him in a number of the educational institutions of these various localities. He preached in many churches of the Disciples, as well as in those of other religious bodies. On the way back he conducted a four days lectureship on important problems in the work of the church at Meridian Miss., held under the auspices of the cooperating churches. At present he is delivering the midday Lenten addresses under the direction of the Church Federation of Norfolk, Va. He will return for his usual work at the University of Chicago in the spring quarter.

Church Film Corporation Is Growing

Dr. Paul Smith, president of the International Church Film Corporation, has announced the appointment of Mr. W. E. Wilkerson of Chattanooga, Tenn., the largest distributor of motion picture films of the South, as vice president and general manager of the organization. Mr. Wilkerson is president and managing director of the Signet Film Corporation, a three million dollar concern, the largest below the Mason and Dixon line. He is a member of the Baptist church and well familiar with the evangelical viewpoint in the use of pictures. The International has such a growing demand for pictures that it is not able to keep up, indicating the rapidity with which the churches are adopting the modern device in their educational and recreational work.

Episcopal Church Moves on Question of Women's Ministry

The church of England has been agitated ever since the Lambeth Conference over the question of the ministry of women. The bishops of the province of Canterbury have voted that under conditions laid down by the bishop of the diocese, it should be permissible for women duly qualified and approved by him to speak and pray in consecrated buildings. Such occasions should be

other than the appointed seasons of worship in the church and the congregations should be normally made up of women and children. The York convocation passed similar resolutions but did not pass the restriction that the congregations should be made up of women and children. One bishop has threatened to withdraw from the church on account of this action, but the other bishops have refused to be influenced by this threat. The Dean of Worcester is contending that the word church in the New Testament sense never refers to buildings and that the restrictions against women speaking in consecrated buildings while they are allowed to speak in church congresses are illogical and contrary to the teaching of the scriptures. He asserts that it is prejudice rather than principle that is keeping women from speaking in the English pulpits.

Knights of Columbus and Socialism

The Knights of Columbus, a Roman Catholic secret order for men, has been engaged in recent years in countering the influence of socialists and radicals in the United States. As the church has its face set against socialism, the Catholic who became a socialist leaves the church and there is a great leakage in this way. The magnitude of the work done may be gathered by the figures from official sources. During the past eight years the lecturers of the Knights of Columbus have spoken to two million people. At the close of each address there has been time for questions after the forum method. It is said that 800,000 persons have asked questions. These have been preserved and tabulated. The lecturers have been from the ranks of working men untainted with any sus-

The Passing of Dr. Gunsaulus

THE death of Dr. Frank W. Gunsaulus removes from Chicago its leading minister. In the middle west there has never been pulpiteer of such versatility, and of such varied interests. His passing has been rightly interpreted by the press of this city as the death of one of the city's foremost citizens. Dr. Gunsaulus was born Jan. 1, 1856, at Chesterville, Ohio. At an early age he was converted at an altar meeting of a Methodist church and for many years he maintained his Christian fellowship in that communion.

The educational preparation of Dr. Gunsaulus was made at Ohio Wesleyan University. Here he laid the foundations of a scholarship which was kept alive to the time of his death. He was well known at the book stores of Chicago as a constant patron of the departments of rare books, and it was his suggestion to name a certain quiet nook in McClurg's store as "Saints and Sinners Corner." It is interesting that in recent years his reading and thinking have been almost exclusively in the field of art. He was an interested member of the board of trustees of the Art Institute.

Dr. Gunsaulus chose the profession of preacher after graduation, and held pastorates in Baltimore and Chicago. Called to a Congregational church, he remained through all the later years of his life a Congregationalist, though his church in the loop was organized as a non-sectarian congregation, going by the name of Central Church. He tried his hand at many callings but it is significant that he never was able to repress his preaching instinct. Since resigning the pulpit of Central Church two years ago he has been engaged practically every Sunday preaching in some vacant pulpit in Chicago or elsewhere. He brought to his pulpit the feeling of the mystic nicely balanced with the sympathies of the social reformer.

Dr. Gunsaulus was also enamored of the work of teaching. He has taught at Yale, the University of Chicago, Ohio Wesleyan and Miami University of Oxford, O. Through his friendship with the late Philip D. Armour he was en-

abled to fulfil his dream of founding a great technical school in Chicago, of which he has been president since its founding. His administration has continued to be progressive. As a teacher and educational administrator he would have deserved his place among the city's great men. Dr. Gunsaulus has been known throughout the United States as a lyceum and chautauqua lecturer. Three lectures are particularly known all over the middle west as works of genius. These are "Oliver Cromwell," "George Washington and American Statesmanship," and "Savonarola." As a lecturer he was no mere memory machine, but had the rare gift of extemporizing to fit peculiar situations in which he might find himself. He was the author of several volumes of sermons and a volume of verse. He wrote a biography of William Ewart Gladstone, and produced a life of Christ, under the title, "The Man of Galilee."

In the creation of Central Church of Chicago, Dr. Gunsaulus was a unique figure. Long since the theater church has disappeared from the great cities of America. As originally launched by Prof. David Swing it was an institution of theological protest, and when the churches themselves grew progressive, the theater church lost its *raison d'être*. Dr. Gunsaulus did not interpret his mission in terms of protest. He had a constructive message, adapted chiefly to the need of the unchurched men of the community, and he preached to one of the greatest congregations in the land.

The funeral of Dr. Gunsaulus was conducted at New England Congregational church. The service was participated in by Dr. Charles W. Gilkey of Hyde Park Baptist church, Dr. Frederick F. Shannon present pastor of Central church, and Dr. Clarence F. Brown of Hinsdale, a brother-in-law of Dr. Gunsaulus. Mr. J. Ogden Armour said of him: "He was one of the ablest, broadest-minded men who ever followed the ministry. He possessed a very attractive and charitable personality, beloved by all with whom he came in contact or whose good fortune it was to be associated with him."

pion of capitalism. They have spoken in behalf of the middle way of industrial peace and cooperation. The result of the eight years' work is a pretty clear understanding of the radical spirit in this country, since in every city the known radicals were invited to the meetings. While the organization has been combatting social radicalism, it has been working at social relief. A half million men have been placed in jobs in the past eight years.

Presidential Church Has Been Chosen

The church the President attends is always the fortunate one in Washington. President Harding in the days when he was senator attended Calvary Baptist church. The President attended this church the first Sunday after his inauguration and it seems likely that this will be the presidential church. Great throngs are now coming to the church, and many are turned away. The church is without a pastor, Rev. Samuel H. Green having recently died. Rev. J. Stanley Durkee, D.D., president of Howard University, has been supplying the pulpit recently.

Scottish Church Union Moves Forward

The present government of Great Britain has promised to introduce in parliament a bill which would further the cause of church unity in Scotland. Both the Established Church and the United Free Church have voted by large majorities in favor of union. The minority that has been unfavorable has insisted that disestablishment should precede reunion. These minorities are often troublesome in the case of church union and it is proposed that in this instance they shall be left altogether without legal footing.

Theological Students Go Out Evangelizing

The students of the Newton Theological Institution are accustomed to go out during the Easter holiday to the churches in teams and conduct evangelistic meetings. Some of the students sing while others do the preaching. The young men receive from the churches their actual expenses. This year ten different teams were formed, four of them going up into Maine.

Denominational Relationships in the Cabinet

The denominational affiliations of the new cabinet are a matter of interest and these are readily secured from "Who's Who." Only one man in the cabinet is without a church home, which is in itself significant. The two larger religious organizations not represented are the Disciples and the Roman Catholics. The following is the statement in detail: "Two members of President Harding's cabinet, Secretary of the Treasury Andrew W. Mellon and Postmaster General Will H. Hays, are Presbyterians. Henry C. Wallace, secretary of agriculture, is a member of the United Presbyterian church. Secretary of State Charles E. Hughes and Secretary of Labor James J. Davis are Baptists; Secretary of War John W. Weeks, Unitarian; Secretary

of the Navy, Edwin Denby, an Episcopalian; Attorney General Harry M. Daugherty a Methodist, and Secretary of Commerce Herbert Hoover, a Quaker. Secretary of the Interior Albert B. Fall has no denominational affiliation. President Harding is a Baptist, and Vice President Coolidge is a member of the Congregational church."

Fred Smith Says

There Will Be One Church

Fred B. Smith, noted Y. M. C. A. worker, recently spoke on the future of religion before a Lenten meeting in Washington. He said: "Slowly but surely we are tending toward a universal church; a universal religion: I believe the break will come and that the whole human family will find a common way to say a common prayer to one God. I believe that Jesus intended that there should be one common form of worship and ultimately it will be brought about."

Secretary Daniels and Sunday

The keeping of Sunday in the navy was one of the interests last dealt with by Secretary Daniels before he retired from the service. He ordered that no work should be performed on Sunday except work of necessity, and that no vessel should begin a cruise on Sunday except in an emergency. When there was no chaplain on board, he directed that a clergyman from the shore should be secured when possible and divine service held. In issuing his order the secretary recalled the words of President Lincoln in a famous order issued in 1864: "The President, commander in chief of

the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of Christian people, and a due regard for the divine will demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer nor the cause they defend be imperiled by the profanation of the day or name of the Most High."

Pennsylvania Churches Fighting Sunday Bill

The Sunday liberals are the people who are introducing the new legislation for the most part, and there is now a bill before the state legislature of Pennsylvania permitting commercialized athletic sports on Sunday when local communities vote for them. Sunday baseball is the interest that seeks the new law. The churches oppose the measure and petitions are being gathered over the state. A few years ago a similar measure was defeated, and it is believed that the present bill will meet with the same fate.

Knights of Columbus Opposed to Anti-Semitism

The anti-Semitic movement in the United States has been smitten hip and thigh, and it is not likely that anyone will be foolish enough to start anything like that soon again. It is gratifying to note that enlightened leaders of the Knights of Columbus order as well as Protestant editors were opposed to dis-

Promotes Anglo-American Friendship

A REMARKABLE service was held on Sunday evening, March 6, in Central Congregational church at Winnipeg, Canada. The Rev. George Laughton took charge of this church on the first Sunday of the present year. It is situated in the heart of the business district. For the past month the evening congregations have numbered over two thousand. At a recent service it was computed by the ushers that there were present over twelve hundred men between the ages of 20 and 35. The pastor, while a Britisher by birth, is an American citizen, and was pastor of the Congregational church at Riverside, Calif., until he assumed charge of Central church. Noting the misunderstanding, fostered by certain sections of the press and by party politicians, of the American spirit and purpose, he conceived the idea of holding a meeting in the interests of Anglo-American friendship. He secured the attendance of the Hon. T. C. Norris, premier of Manitoba, and of Mr. J. I. Brittain, the American consul. The building was crowded to the doors, over twenty-four hundred people being present. Premier Norris urged that nothing should be left undone to silence the harsh and unfair criticism now being heard on both sides of the border. He pleaded that Canada

should act as intermediary between the United States and the British empire. Said he: "Situated as this country is; knowing the people to the south as Canadians can and do know them; knowing the people of the motherland even better by far than before the war, the work that Canada can do to bring about peace is even greater and will in time prove to be more effective than the deeds performed by Canadians during the war."

Consul General Brittain brought greetings from the United States. He pleaded that the press should cease its denunciations; should strive to foster a better understanding between the two peoples, and assured Canadians that Americans desired nothing but peace and good will with the people of the British empire.

Rev. George Laughton warned the people of Canada against forming their views of what the United States is thinking and doing from what appears in the yellow press. The men who hold authority of any kind there are striving to secure the spread of order, the march of progress, the reign of righteousness, and the advancement of international peace. Songs of the English-speaking world were sung. The meeting was brought to a close by the singing of "America" and "God Save Our King."

enjoins Sabbath military service for all weekly Christian soldiers. Christian people believe that the divine will of the army is to ensure of God's commandments that should not be violated. It will be impossible to do this day or

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crimination against Jews because of race or religion. A news report tells the following story: "Denouncing an alleged anti-Jewish movement in southern parts of the United States, Supreme Knight James A. Flaherty of the Knights of Columbus announced at his home here tonight that he had called upon 2,200 Knights of Columbus lecturers in the United States and Canada to combat anti-Semitism. 'An attack on one religion or race may easily develop into an attack on any religion or race,' his message to the lecturers read: 'The Knights of Columbus will oppose the anti-Semitic movement because it is un-American. There are undesirables of every race in this country, but that does not justify proscription of any race.'"

Noted Woman Preacher Is Ill

Miss Maude Royden, the noted woman preacher of London, has been ill for several weeks and out of her pulpit. She

BARGAINS IN BOOKS

THE following named books are only slightly shelf-worn, and are here listed at from 25 to 50 per cent below their regular price. Add 6 cents on each book for postage.

At \$1.00

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returned to London from Hinhead recently but is forbidden by her physician to preach or speak for another fortnight. Another woman preacher, Miss Cicely Ellis, has been filling her appointments during her illness.

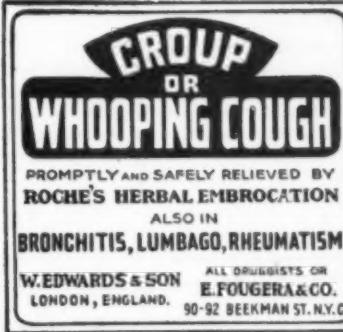
Christian Daily of Chicago Suspends Publication

The American Daily Standard of Chicago, which issued its first number at Christmas time, has suspended publication. Its editor-in-chief states that the reason for the suspension is the abnormal financial conditions and the lack of support among Christian people. The judgment of astute church leaders about the city supplements this report in many particulars. A Chicago churchman could not substitute the paper for Chicago dailies, since it was written for the middle west and often omitted important city news. The burden of supporting

two daily papers was too great. The paper was established without securing the support of any of the great Protestant church leaders and in the personnel of its board it was altogether too closely allied with the Moody Institute group to satisfy some. The positions taken by the paper were largely those of the Moody Institute, the sociological positions being often antiquated as well as the theological. Perhaps another contributing factor to its defeat is the fact that Chicago has an evening daily which is quite as Christian as the American Daily Standard was, though in private hands. This paper makes its own way without asking stock subscriptions of the church people.

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Prayermeeting Establishes High Record

While the prayermeeting has passed out of the life of many churches in America, in others it has become one of the most significant institutions of the congregational life. At Hopkinsville, Ky., the Disciples church has a prayermeeting in which an actual count of those present has been made for three years. In this period the average attendance has been 218. There is a club of men who have devoted themselves to the promotion of the meeting. In the past three years, three hundred members have been added to the congregation and the Sunday evening service brings out an audience that taxes the capacity of the church. Rev. Everett S. Smith is pastor.

Good Friday Tends to Become National Holiday

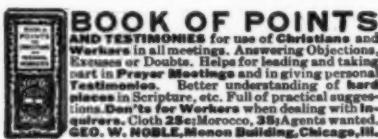
There is a strong tendency to establish Good Friday as a National holiday. It is already so recognized in the states of Alabama, Connecticut, Delaware, Florida, Louisiana, Maryland, Minnesota, New Jersey, Pennsylvania, Tennessee and Porto Rico. The New York stock market has closed on Good Friday for a

number of years. For two years past the churches in Detroit have held solemn services on the afternoon of Good Friday. This year the mayor has issued a proclamation favoring the closing of business houses for two hours. In San Francisco, Seattle, Los Angeles and Denver there were street parades on that day. These parades are arranged by Roman Catholics, but are participated in by many Protestants.

Catholics Criticize Movie Producers

The National Catholic Welfare Council has given attention to the movie situation and has adopted an attitude. They will not oppose Sunday movies but will insist that the movie producers clean up the screen or else the Catholic society will begin advocating a national censorship. It will tolerate no caricature of priests or religious practices, and insists that the ban be placed on all films that set forth white slavery and similar illegal practices. If the producers are in earnest in their recent profession of reform, the Catholic church will take no action, but if they are not, a legislative campaign will be begun.

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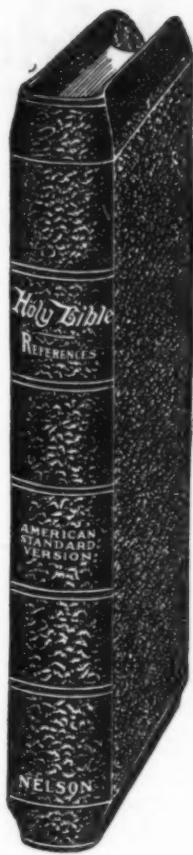
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¶ Ps. 18, 2-50
¶ Ex. 11, 1;
¶ Is. 31, 50
¶ ver. 32, 47;
¶ 37; 18, 2,
¶ 2; 1 Pr. 31,
¶ 3; 71, 3
¶ Pr. 91, 2;
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¶ 15, 40

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